The Ancient Science and Art of PRANIC HEALING

Choa Kok Sui

PRACTICAL MANUAL ON PARANORMAL HEALING

(Second Edition)

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MASTER CHOA KOK SUI

Master Choa Kok Sui is a Filipino of Chinese descent. He is a chemical engineer, a successful businessman, and a Master Pranic Healer. Master Choa is an international lecturer and author whose works are being published in 11 languages.

BOOKS WRITTEN BY CHOA KOK SUI

The Ancient Science and Art of
PRANIC HEALING

The Ancient Science and Art
of ADVANCED PRANIC HEALING

PRANIC PSYCHOTHERAPY

FORTHCOMING BOOKS :

PRACTICAL PSYCHIC SELF-DEFENSE

ARHATIC YOGA: YOGA OF SYNTHESIS
How to Activate the Chakras and
Awaken the Kundalini

Author's Note:

Pranic Healing is not intended to replace orthodox medicine, but rather to complement it. If symptoms persist or ailment is severe, please consult immediately a medical doctor, and a reputable pranic healer.

The Golden rule is to test everything in the light of reason and experience, no matter from whom it comes.

— Mahatma Gandhi

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To my respected teacher Mei Ling and others for their instructions and blessings.

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To all others, not mentioned, for their help and support.

Dedicated

to my parents,

to my respected teachers,

especially

Teacher Mei Ling,

and to my countries,

the Philippines and China.

PREVIEW

HAUNTED is man, who feels he has gods at his beck and demons on his back. Clairvoyants say this is not just a feeling but a fact. Every person is haunted by two "phantoms" — an inner and an outer aura that follow the contours of his physical body and compose the luminous energy field in which he lives and moves and has his being. When he sickens, it's because of an energy "leak" in either his inner aura or his outer one.

Choa Kok Sui, who has been into paranormal healing for twenty years, does not believe that any "special inborn healing power" is needed to perform paranormal cures. "All that one needs is the willingness to heal." In fact, his policy is to have every patient learn how to cure himself.

His purpose is to make "what's considered paranormal healing today quite common and normal a few decades from now." The "unearthly" must be removed from fear and superstition and be made at home in our daily world as a science and art.

Himself since he was a youth immersed in psychic studies, Choa Kok Sui would now pass to others what he has learned of "pranic" healing. "I am not a clairvoyant nor was I born with any healing ability. If I could learn how to heal effectively, then you can also!" And the cases of his that he cites fascinate by sounding so commonplace.

A musician named Romualdo, 49, of Cubao was diagnosed as suffering from cardiac injury and cholesterol deposits in the heart. While undergoing medical treatment, he was urged by his son to try pranic healing at the same time, which he did, under Choa Kok Sui. After several sessions, Choa Kok Sui told him: "You are already cured!" When the musician was inspected by his cardiologist, the latter was astonished to find that the patient had recovered so instantaneously, and without hospitalization. An X-ray disclosed no heart damage: he was fit to work. Romualdo is convinced it was the pranic treatment that hastened his cure.

A housewife, Mrs. Luz, 24, of Quezon City was two months pregnant with her first child when she suffered bleeding and stomach

pain. Her doctor opined she might miscarry: the medicine he gave her stopped the bleeding but not the stomach pain. Finally she went to Choa Kok Sui, who treated her only once and for just five minutes. But the pain disappeared at once; her pregnancy was not aborted.

A lawyer, Mr. Teofilo, 68, had shaking hands, weak knees and chest pain. Medical treatment lasting ten years failed to stop the spasms and the pain.

"Then Choa Kok Sui treated me, praying over me several times. I felt my body becoming lighter, and my muscles being activated. Also, something was being cleansed from my body by some mysterious force. Now I can eat without assistance because my hands no longer shake; I can now walk faster; and I experience chest pain only when I am very tired or emotionally upset."

Do these cases prove that pranic healing is "true"?

Choa Kok Sui says that prana, or ki, is the vital energy or life force called *pneuma* by the Greeks, *mana* by the Polynesians, and *ruah* (breath of life) by the Jews. "The healer projects prana into the patient, thereby healing him." There are three major sources of prana. From the sun comes the solar prana that invigorates and that can be absorbed by sunbathing and drinking sun-exposed water, but too much solar prana can harm because it is so potent. From the air comes the ozone prana most effective when acquired through deep slow rhythmic breathing and through the energy centers (called "chakras") of our inner and outer aura, which is our ethereal body or envelope. From the earth comes the ground prana that enters us through the soles of our feet.

Moreover, says Choa Kok Sui, trees and plants absorb prana from sun, air and ground and exude a lot of excess prana: "Tired or sick people benefit much by lying down under trees. Better results can be obtained by verbally requesting the being of the tree to help the sick person get well. Prana can be projected to another person for healing: persons who are depleted tend to absorb prana from those with an excess of it. This is why you may have encountered persons who tend to make you feel tired or drained for no apparent reason."

(Said Jesus: "Someone has touched Me, power has gone from Me.")

The pranic healer must sensitize his fingertips and eyes so that he can "feel" and "scan" the aura (or ethereal body) of the patient and thus verify where the sickness, or energy "leak," is. But this requires no clairvoyance nor psychic power, according to Choa Kok Sui.

"You do not even have to tense your muscles or exert extraordinary effort when you *will* or *intend.* You don't have to visualize or close your eyes. When you perform with understanding, expectation and concentration, you are already willing! The degree of concentration required is not extraordinary. The degree of concentration used in reading a book is sufficient to perform pranic healing."

Among the religious, regular meditation is advisable and the treatment should begin with a prayer and invocation.

"Pray for a few minutes any religious prayer you are used to. Then mentally recite the healing invocation: *Lord, make me Thy healing instrument. Let My entire being be filled with compassion for others who are suffering. Lord, let Your healing and regenerating power flow through this body. With thanks and in full faith!* The invocation should be repeated twice, with humility, sincerity, reverence, and intense concentration. Then place your hand on the affected area and mentally recite: *In His Name. you are clean, whole and perfect! You are healed! So be it!* Continue the invocation until you feel that the patient will be all right."

Once, suffering from a severe headache, Choa Kok Sui, instead of seeking treatment, experimented by listening to soothing music, and found the headache reduced.

"So, relaxing the mind helps the body heal itself. The author has observed that focusing on the pain and trying to remove it makes healing difficult. But ignoring the pain and diverting attention to something pleasant sped up the rate of healing."

From this he has moved on to the practice of training patients to heal themselves.

"The patients should be instructed to drink energized water and to recuperate under a big tree. Some patients even go to the extent of embracing the tree. Those who are religious should pray

regularly requesting the Lord to make them whole and perfect again. Others who are not the praying type can be taught how to contact spiritual guides through visualizing. For example, they can visualize they're in a beautiful garden among beings of light. The visualization does not have to be clear, just enough to divert their attention from their ailments and discomforts. Their condition will improve and their pain will be alleviated."

Choa Kok Sui has organized all this information into a book that's lucid and readable. *The Ancient Science and Art of Pranic Healing* he calls it; and, even those who tend to shy away from things mystical and unearthly may gain a number of tips and pointers from his "practical manual on paranormal healing."

As he says in amen after every session: "With thanks! So be it."

NICK JOAQUIN
Philippine Daily Inquirer
July 24, 1987.

FOREWORD

THERE is a depth and breadth in Pranic Healing which is not yet understood by the casual observer. It is a distinct system of healing based on its own philosophy of life and the supreme realization that there is a basic vital energy in the human body which is responsible for the maintenance of health.

Presented here for the first time is a comprehensive study and practical manual by a competent Oriental healer which will throw new light on the healing process itself. It is, in fact, a pioneering work of historical magnitude — and based on the author's almost two decades of research and study in esoteric sciences. While this healing approach may astound some orthodox views, its final merit is proven through the efficacy of results in healing. Fortunately enough, with the ongoing research efforts and amazing discoveries in the realm of psychic phenomena and paranormal healing, modern instruments are now able to measure and photogprah this energy-field which exists around the physical organism.

Even long before the advent of modern science, the ancient sages and healers have already affirmed the presence of the human aura.

In the Holy Bible, reference is made in Genesis of the "breath of life" which holds the very key to human existence, a seemingly mysterious force which animates and sustains life. It has also been further affirmed that the movement and quality of circulation, rhythm, and purity of Prana is what determines the quality of our health, even our emotional states and modes of thinking. Thus, we can no longer ignore that there certainly exists non-physical components and processes within the physical or material dimension.

In fact, the more a man knows about his own body, the more he is mystified at its wonderful working precision. No machine, for instance, can repair its own broken parts, but the body does this through the vital energy or prana it breathes, the water it drinks and the food it consumes.

At the present stage of evolution, man is little aware of the pranic forces, and consequently heavily identifies himself with matter, deluding himself into thinking that he is the body. Well-known authority on Yoga and Medicine, Dr. Steven Brena, wrote in his book that:

> Man also forgets that matter is nothing else but condensed energy in continuous transformation. He wastes vital energy to feed his senses with a variety of stimulations, born out of an unending chain of material desires. The more he dwells on matter, the more he needs 'fleshly' nutrition to keep himself alive, and the more he burns out oxygen, the less he feels the pranic forces within himself. This situation makes him sink into matter, and with less prana, he becomes depleted.

We certainly owe much to the author for his many years of laborious and patient research in the study of pranic healing. He is showing us the way to life according to the laws of Nature. This is evident in his discussions on karma and the principle of love. It is also in the spirit of reverence and humility that the author infuses a breath of spiritual significance in to his work, especially in his chapter on *meditation on twin hearts (illumination technique).*

Written in a simple, direct and straightforward manner and without any elaborate or abstruse language characteristic of scientific and technical or scholarly studies, the author goes directly to the very core of the principle he is espousing — and proceeds to explain in easy step-by-step manner the process of pranic healing which he asserts most people can immediately learn and experience. You will shortly discover, in this remarkable book, the amazing yet easy-to-follow techniques on healing.

The Ancient Science and Art of Pranic Healing offers us a practical and comprehensive guide to cure a variety of ailments: fever and colds, ulcers and stomach disorders, migraine and tension headaches, toothache, lung and breathing problems, arthritis, glaucoma, back pains, heart troubles, disorders of internal organs, muscle pain, high blood pressure, insomnia, and many others. It is not only an effective, simple, and inexpensive form of healing therapy but is also the safest and the most

practical. What makes it even more appealing are the instantaneous results one sometimes experiences even after just going through a single session.

If he speaks with authority, it is because he has devoted two decades of his life in the study and practice of esoteric sciences, yoga systems, and paranormal subjects. Choa Kok Sui, is however, far from being a reclusive mystic or an ivory tower scientist. He is a rare combination of the practical and the spiritual man.

I personally know him not only as an authentic healer of the first calibre, but also as *a guru* (a reluctant one), and above all, as a humanitarian. It is perhaps this deep loving-kindness for his fellowmen that impelled him to publish this book, which may become one of the most important health care revolutions of this century.

Quantum changes are occurring in all fields of human endeavour. One of the most phenomenal of these changes is happening in the field of healing and spiritual enlightenment. As an observer of the New Age phenomenon, I believe that the time has come for sharing with our fellowmen the world over the efficacy of pranic healing.

David Spangler, another spokesman of the New Age, summarizes the current situation in a quotation from his lecture entitled *Revelation: The Birth of a New Age:*

A new world is taking birth. This world already exists and in a sense, its energies are precipitating out into form.

People throughout the world are beginning to attune to this energy, because in their higher consciousness they are already part of that world. They are citizens of it, though they may not know it consciously. Through the power of their lives, in their individual and collective demonstration, they provide precipitation points.

I have strong reasons to believe that this book is one of those significant precipitation points. It will provide a landmark in the field of health and healing which is destined to effect changes in our life-style and ways of thinking.

I have personally benefited from the tremendous effects of pranic healing form the author himself. And I fully endorse this technique which

I consider a boon to humanity. As one who has engaged in personal research on the healing arts and human science since 1963, not only in the Philippines but all over the world, I must say that pranic healing is the most unique, though less dramatic, of them all. The drama lies in its effectiveness.

There is no question of trying to impose belief. What we are simply suggesting is that we must learn to reserve or suspend judgment and keep an open mind to novel possibilities, however surprising and perhaps even unlikely they may appear at first sight. From here, we must move on ... take another step into the Unknown.

May this book be both a grace and a blessing to you, as it has been to me. And may you experience, too, not only the joy of being healed— but importantly, the gift of healing itself— which is extending the frontiers of loving service to our fellowmen.

ROLANDO A. CARBONELL, Ph.D.
World Fellow, International Institute of
Integral Human Science
Montreal, Canada.

PREFACE

*T*HERE ARE many points of view concerning diseases. According to Christian belief, disease has been the scourge of mankind ever since Adam and Eve were driven out of Paradise after they had disobeyed God. Originally, man was disease-free by nature. Disease, therefore, is seen as a punishment for man's sin. This is one theory or point of view.

Western allopathic medicine, on the other hand, holds the view that disease is caused by such malevolent microscopic creatures as bacteria, germses or viruses which mess up our natural physiological functioning or defense mechanisms. Disease can also be caused, according to this view, by emotional stress or psychological problems.

And because disease is believed to be caused either by an infection, an allergen, a breakdown in man's physiological functioning, all one has to do is to remove or neutralize the invading mechanism or stress-inducing situation or agent and presto! The patient will be cured.

Unfortunately, not all diseases respond to such method of treatment, despite the impressive advances of modern medical science. As a matter of fact, some medication prescribed by doctors have serious side-effects.

But there appears to be a third alternative view — one that has been neglected by modern medical science. I refer here to the energy body of man and its crucial role in the causation and treatment of diseases. The existence of the energy body (sometimes called the etheric double, or vital body) and its intimate interaction with the physical body, are what gives meaning and effectiveness to pranic healing as described in this book.

"The recognition of the existence of the vital body," as the book *Unrecognized Factors in Medicine,* published by the Theosophical Research Centre in London, pointed out, "provides an explanation for the success of such general treatments (as pranic healing), since they tend to restore a ready flow of prana, and the flow of prana, or vital energy, is the chief determining factor for the bio-electric conditions within a living form.

Modern Kirlian photography has shown that disease appears first in the energy or vital body of man before it manifests itself in the physical body. There is an intimate connection between the two. Therefore, by treating the vital body, we can often effect a cure in the physical body. And this is what this book on *The Ancient Science* and *Art of Pranic Healing* by Choa Kok Sui is all about. It is indeed a significant contribution to alternative healing practices.

What makes the book more valuable is the fact that it has a minimum of theory and a maximum of practical and specific advice on how to perform the type of healing advocated by the author. It does not contain any mumbo-jumbo, nor any elaborate ritual which may offend certain religious groups. It is as straightforward as any scientific process should be. It does not intend to supplant orthodox medical treatment, but merely to complement it. This is principally a handbook which can be used profitably by anyone interested in developing his natural healing abilities. Because of these, I am convinced that this book will be accepted by a wide segment of our society.

JAIME T. LICAUCO
President, Philippine Paranormal
Research Society, Inc.
Manila, July 1987

CONTENTS

PRACTICAL QUICK GUIDE

(For those who are interested in learning how to heal immediately, you can just read and follow the instructions in the given guideline. After that you may read through the entire book.)

INTRODUCTION

The most beautiful experience we can have is the mysterious. It is the fundamental emotion which stands at the cradle of true art and science. Whoever does not know it and can no longer marvel, is as good as dead, and his eyes are dimmed.

- Albert Einstein

THIS BOOK basically deals with paranormal healing, not so much on its speculative aspect, but rather more on the how and why. The approach in this book is simplified and is mechanistic. It is at the same time spiritual. Mechanistic in the sense that all that one has to do is to follow the instructions step-by-step, and the predetermined results will follow. Spiritual in the sense that, by praying or by invoking, one becomes a divine healing channel. This book teaches, within a week or two, how to heal simple ailments: and, within a month or two how to heal difficult cases. One does not have to spend ten to twenty years just to learn how to perform paranormal healing. Nor does one need any "special inborn healing power," nor be a clairvoyant to heal. All that one needs is the willingness to heal and to follow the instructions given in this book.

The author, at a very young age, was already very much interested in yoga, psychic phenomena, mysticism, Chinese ki kung (the art of generating internal power) and other esoteric sciences. Because of his strong interest, he spent more than eighteen years researching and studying books and literatures on esoteric sciences. He also made close association with yogis, healers, clairvoyants, practitioners of Chinese ki kung and a few extraordinary persons who are in telepathic contact with their Spiritual Gurus. The author and his clairvoyant friends spent several years experimenting to determine the effectivity and the mechanisms of the healing techniques commonly known and used by healers and students of esoteric sciences. This book is the distillation and synthesis of more than eighteen years of the activities mentioned. Many of the techniques have been revealed in books by other writers for quite sometime, while some were "rediscovered" by the author. Advanced techniques that were privately taught to him, are now revealed in this book to help alleviate the suffering of humanity due to diseases. Many of the advanced healing techniques

and concepts were taught to him by his respected teacher Mei Ling. The author is not a clairvoyant nor was he born with any healing ability. If the author can learn how to heal effectively, then you can also!

The instructions in this book have been arranged in such a way that an ordinary person can easily and gradually learn how to perform paranormal healing. Instructions on how to paranormally diagnose a patient without using clairvoyance is also given.

The term "paranormal healing" may not be the proper description. What is considered paranormal healing today may become quite common and normal a few decades from now. This is exactly the purpose of this book: *to make paranormal healing quite common in the near future.* The appropriate term should be pranic or ki healing since vital energy or ki is used to heal, and to give proper recognition to its ancient origin and to all esoteric students who have greatly contributed to its development.

It is very advantageous for everyone to learn pranic healing, especially for parents, since it is very fast and effective in healing simple and severe ailments like headache, toothache, fever, sore throat, bumps, mumps, gas pain, arthritis, lung infection, heart problem, hearing problem and others.

- C.K.S.

An intelligent person is not closed - minded. He does not behave like an ostrich burying his head in the ground trying to avoid new ideas and developments.

An intelligent person is not gullible. He does not accept ideas blindly.

He studies and digests them thoroughly, then evaluates them against his reason; he tests these new ideas and developments through experiments and his experiences.

An intelligent person studies these ideas with a clear objective mind.

The second time I visited .... he was in the throes of an extremely severe asthmatic attack: The dyspnea was considerably laboured, the wheezes were pronounced, and his complexion was ashen. I again treated him, and within two and a half minutes his attack subsided.

The act of healing, then would entail the channelling of this energy flow by the healer for the well-being of the sick individual.

- Dolores Krieger, Ph.D., R.N.
The Therapeutic Touch

"Miracles do not happen in contradiction to nature, but only to that which is known to us in nature."

- St. Augustine

The Ancient Science and Art of Pranic Healing

CHAPTER 1

The Nature of Pranic Healing

Then the Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life, and man became a living being.

- Genesis 2:7

We get most of our ki or vital energy from the air we breathe. Every living thing depends upon breathing and cessation of breathing is cessation of life itself. From the first cry of an infant to the last gasp of a dying man, there is nothing but a series of breaths. We constantly drain our life-force or ki by our every thought, every act of will or motion of muscles. In consequence, constant replenishment is necessary, which is possible through breathing and other healthful practices.

PRANIC HEALINIG is based on the overall structure of the human body. Man's whole physical body is actually composed of two parts: the *visible physical body,* and the *invisible energy body* called the *bioplasmic body.* The visible physical body is that part of the human body that we see, touch, and are most acquainted with. The bioplasmic body is that invisible luminous energy body which interpenetrates the visible physical body and extends beyond it by four or five inches. Traditionally, clairvoyants call this energy body *the etheric body or etheric double.*

WHAT IS PRANIC HEALING?

Pranic healing is an ancient science and art of healing which utilizes *prana* or ki or *vital energy* to heal the whole physical body. It also involves the manipulation of ki and bioplasmic matter of the patient's body. It has also been invariably called *medical qigong* (ki kung or ki healing), *psychic healing, vitalic healing, therapeutic touch, laying of the hand, magnetic healing, faith healing, and charismatic healing.*

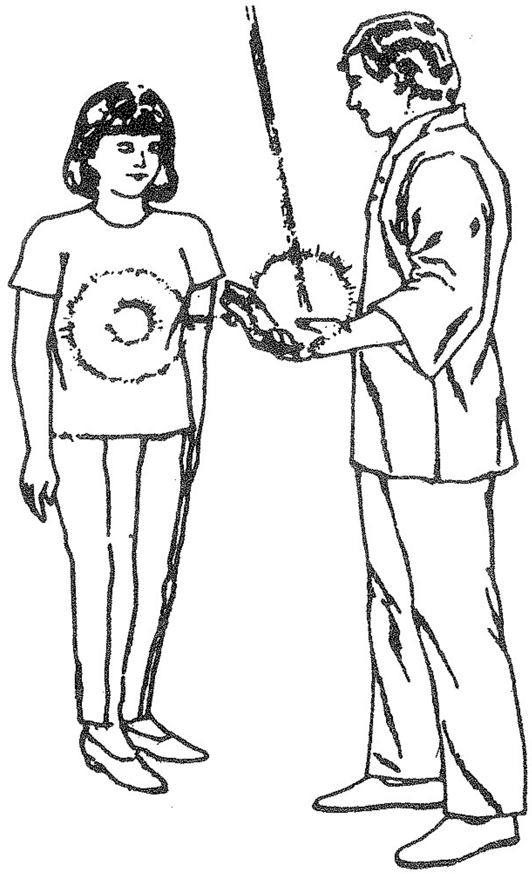


Fig. 1-1 Pranic healing involves the transference of vital energy (ki or prana) to the patient.

PRANA OR KI

Prana or ki is that vital energy or life-force which keeps the body alive and healthy. In Greek it is called *pneuma,* in Polynesian *mana,* and in Hebrew *ruah,* which means "breath of life." The healer projects prana or vital energy or "the breath of life" to the patient; thereby, healing the patient. It is through this process that this so-called "miraculous healing" is accomplished.

Basically, there are three major sources of prana: solar prana, air prana, and ground prana. *Solar prana* is prana from sunlight. It invigorates the whole body and promotes good health. It can be obtained by exposure to sunlight or sunbathing and by drinking water that has been exposed to sunlight. Prolonged exposure or too much solar prana would harm the whole physical body since it is quite potent.

Prana contained in the air is called *air prana* or air vitality globule. Air prana is absorbed by the lungs through breathing and is also absorbed

directly by the energy centers of the bioplasmic body. These energy centers are called *chakras*. More air prana can be absorbed by deep slow rhythmic breathing than by short shallow breathing. It can also be absorbed through the pores of the skin by persons who have undergone certain training.

Prana contained in the ground is called *ground prana* or ground vitality globule. This is absorbed through the soles of the feet. This is done automatically and unconsciously. Walking barefooted increases the amount of ground prana absorbed by the body. One can learn to consciously draw in more ground prana to increase one's vitality, capacity to do more work, and ability to think more clearly.

Water absorbs prana from sunlight, air, and ground that it comes into contact with. Plants and trees absorb prana from sunlight, air, water, and ground. Men and animals obtain prana from sunlight, air, ground, water, and food (fresh food contains more prana than preserved food).

Prana can also be projected to another person for healing. Persons with a lot of excess prana tend to make people around them feel better and livelier. However, persons who are depleted tend to unconsciously absorb prana from another person or persons. This is why you may have encountered persons who tend to make you feel tired or drained for no apparent reason.

Certain trees (such as pine trees or old and gigantic healthy trees) exude a lot of excess prana. Tired or sick people benefit much by lying down or resting underneath these trees. Better results can be obtained by verbally requesting the being of the tree to help the sick person get well. Anyone can also learn to consciously absorb prana from these trees through the palms, such that the body would tingle and become numb because of the tremendous amount of prana absorbed. This skill can be acquired after a few sessions of practice.

Certain areas or places tend to have more prana than others. Some of these highly energized areas tend to become healing centers.

During bad weather conditions, many people get sick not only because of the changes in temperature but also because of the decrease in solar and air prana (vital energy). Thus, a lot of people feel mentally and physically sluggish or become susceptible to infectious diseases. This can be counteracted by consciously absorbing prana or ki from the air and the ground. It is clairvoyantly observed that there is more prana during

daytime than at night. Prana reaches a very low level at about three or four in the morning.

BIOPLASMIC BODY

Clairvoyants, with the use of their psychic faculties, have observed that every person is surrounded and interpenetrated by a luminous energy body called the biopalsmic body. Just like the visible physical body, it has a head, two eyes, two arms, etc. In other words, the bioplasmic body looks like the visible physical body. This is why clairvoyants call it the etheric double or etheric body.

The word *"bioplasmic"* comes from *bio* which means life and *plasma* which is the fourth state of matter, the first three being: solid, liquid, and gas. Plasma is ionized gas or gas with positive and negative charged particles. This is not the same as blood plasma. Bioplasmic body means a living energy body made up of invisible subtle matter or etheric matter. Science, with the use of kirlian photography, has rediscovered the bioplasmic body. With the aid of Kirlian photography, scientists have been able to study, observe, and take pictures of small bioplasmic articles like bioplasmic fingers, leaves, etc. It is through the bioplasmic body that prana or vital energy is absorbed and distributed throughout the whole physical body.

MERIDIANS OR BIOPLASMIC CHANNELS

Just as the visible physical body has blood vessels through which the blood flows, the bioplasmic body has fine invisible bioplasmic channels or meridians through which ki and bioplasmic matter flow and are distributed all over the body. There are several major bioplasmic channels and thousands of minor ones. In yoga, they call these the major and minor *nadis*. Through these channels flow prana or ki that nourishes and invigorates the whole body.

PRANA OR KI USED IN ACUPUNCTURE, ACUPRESSURE, AND REFLEXOLOGY

Acupuncture is an ancient Chinese form of medicine which uses needles to manipulate the vital energy within the patient's body; thereby

curing the patient's ailment. This is accomplished by using needles to redistribute excess prana or ki in the patient's body to the afflicted part. Congested prana in the diseased part is redistributed to other parts of the body. Blocked meridians or bioplasmic channels are cleansed or opened by directing ki to the blocked meridian.

In acupressure or in reflexology, the principle is the same as acupuncture's except that the healer intentionally or unintentionally uses his own excess prana. This excess prana is directed towards the acupressure point which then goes to the meridian or bioplasmic channel and then to the afflicted part. Some acupuncturists use and direct their own ki or vital energy to the needle in order to reach the diseased part. This is done especially with patients who are very weak or depleted. The author has met a practising acupuncturist and a practising acupressurist who is also a master of Tai Chi. Both of them are proficient in transferring ki to their patients.

WHAT CAN PRANIC HEALING DO?

1. It can help parents bring down the temperature of their children suffering from high fever in just a few hours and heal it in a day or two in most cases.

2. It can relieve headaches, gas pains, toothaches, and muscle pains almost immediately in most cases.

3. Cough and cold can usually be cured in a day or two. Loose bowel movement can be healed in a few hours in most cases.

4. Major illnesses such as eye, liver, kidney, and heart problems can be relieved in a few sessions and healed in a few months in many cases.

5. It increases the rate of healing by three times or more than the normal rate of healing.

All of these assume that the healer has attained a certain degree of proficiency. These are some of the few things that pranic healing can do.

PRANIC HEALING IS EASY TO LEARN

Any healthy person with an average intelligence, an average ability to concentrate, an open but discriminating mind, and a certain degree of persistence can learn pranic healing in a relatively short period. Pranic healing is easier than learning piano or painting. It is as easy as learning to drive. Its basic principles and techniques can be learned in a few sessions. Like driving, to achieve a certain degree of proficiency requires much practice and time.

> *A time will come when science will make tremendous advances, not because of better instruments for discovering and measuring things, but because a few people will have at their command great spiritual powers, which at the present are seldom used. Within a few centuries, the art of spiritual healing will be increasingly developed and universally used.*
>
> \- *Gustaf Stromberg, Mount Wilson Astronomer*
> Man, Mind, and the Universe

CHAPTER 2

The Nature of the Bioplasmic Body

The idea of a human aura, a radiating luminous cloud surrounding the body, is an ancient one. Sacred images from early Egypt, India, Greece, and Rome used this convention before it become so popular in Christian art, and before the aura was considered an attribute of ordinary everyday mortals.... For centuries, it has been believed that clairvoyant people could actually see an aura surrounding ordinary individuals, and this aura differed from person to person in colour and character, expressing the health, emotional and spiritual attributes of the subject. The visionary Swedenborg wrote in his Spiritual Diary: "There is a spiritual sphere surrounding everyone as well as a natural and corporeal one."

- *W.J. Kilner,* The Human Aura

*T*HE BIOPLASMIC BODY interpenetrates the visible physical body and extends beyond it by four to five inches. This invisible luminous energy field which follows the contour of the visible physical body is called the inner aura. When the bioplasmic body becomes sick, it may be caused partially by general or localized depletion of prana in the bioplasmic body. This is called pranic depletion. The inner aura of the affected part is reduced to about two inches or less. For example, nearsighted persons usually have pranic depletion around the eye areas. The inner aura around eye area may be smaller than two inches. However, there are cases in which an eye may suffer pranic depletion and congestion simultaneously. The more severe the sickness, the smaller the affected inner aura is. There are cases in which the affected inner aura has been reduced to half an inch or less. You can learn to feel the inner auras with your palms in two to four sessions by following the instructions in this book. Feeling the auras is called scanning.

Sickness may also be caused by prolonged excess prana in localized area or areas. This is called pranic congestion. The affected

areas may protrude to about seven inches or more. In more severe cases, the affected inner aura may protrude to two and a half feet or more. An example is a person suffering from heart enlargement who has pranic congestion around the heart, left shoulder, and upper left arm. The affected areas may protrude to about one foot in thickness.

In pranic depletion and congestion, the surrounding fine meridians or bioplasmic channels are partially or severely blocked. It means prana cannot flow freely in and out around the affected area. Clairvoyantly, these affected areas are seen as light gray to dark gray in colour. If the affected areas are inflamed, then they appear muddy red; with some cancer cases, they appear muddy yellow; with appendicitis, muddy green; and with some cases of ear problems, muddy orange.

From the surface of the physical body are bioplasmic rays perpendicularly projecting from it. These rays are called health rays which interpenetrate the inner aura. The sum of these health rays is called the health aura. The health aura follows the contour of the visible physical body and functions as a protective force field which shields the whole body from germs and diseased bioplasmic matter in the surroundings. Toxins, wastes, germs, and diseased bioplasmic matter are expelled by the health rays predominantly through the pores. If a person is weakened, the health rays droop and are partially entangled. Then the whole body becomes susceptible to infection. The capacity of the health rays to expel toxins, wastes, germs, and diseased bioplasmic matter is also greatly diminished. Healing is facilitated by strengthening and disentangling the health rays.

Beyond the health aura is another luminous energy field called the outer aura. It interpenetrates the inner and health auras and usually extends about one metre away from the visible physical body. It is usually multicoloured and shaped like an inverted egg. Its colours are influenced by the physical, emotional, and mental states of the person. Clairvoyantly, it is observed that some sick persons have holes in their outer auras through which prana leaks out. Therefore, the outer aura can be considered as a force field which contains or prevents the leaking out of pranic energy. In a sense, it acts as a container for the subtle energies.

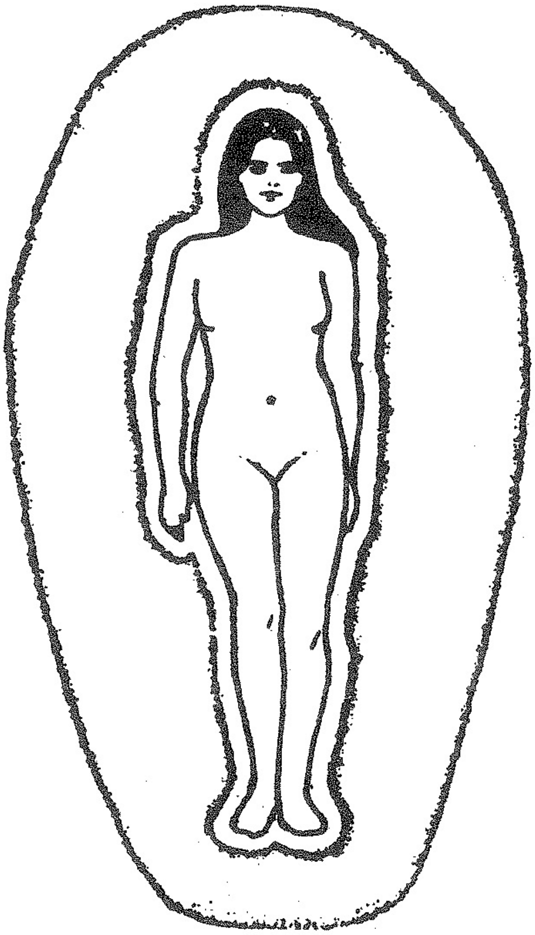


Fig. 2-1 The outer and inner auras

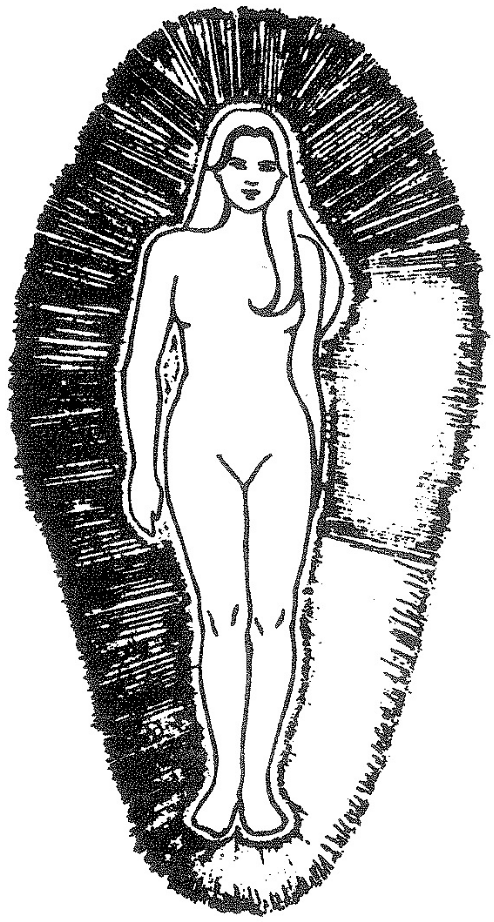


Fig. 2-2 The health aura and its health rays

THE INTIMATE RELATIONSHIP BETWEEN THE BIOPLASMIC BODY AND THE PHYSICAL BODY

Both the bioplasmic body and the visible physical body are so closely related that what affects one affects the other and vice-versa. For instance, if the bioplasmic throat is weakened, then it may manifest on the visible physical body as cough, cold, sore throat, tonsillitis or other throat-related problems. Should a person accidentally slash his skin, there is a corresponding pranic leak in the area where there is bleeding. Initially, the affected area where there is a cut or sprain would become temporarily brighter due to pranic leak but would inevitably beccome grayish because of pranic depletion. If any part of the bioplasmic body is weakened either because of pranic congestion or depletion, the visible physical counterpart would either malfunction or become susceptible to infection. For example, a depleted solar plexus and liver may manifest as jaundice or hepatitis.

From the given examples, it becomes quite clear that the bioplasmic body and the visible physical body affect each other. By healing the bioplasmic body, the visible physical body gets healed in the process.

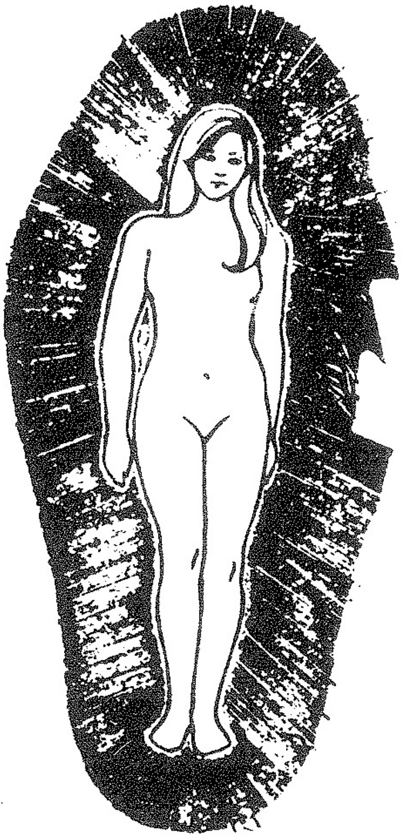


Fig. 2-3 Drooping and entangled health rays of a sick person

By regularly cleansing and energizing with prana, the nearsighted eyes would gradually improve and heal. A person with heart enlargement can be relieved in one or two sessions by simply decongesting the affected heart, shoulder, and upper left arm areas. Complete cure would take at least several months. By decongesting and energizing the head area, headaches can be removed in a few minutes.

DISEASES FIRST APPEAR IN THE BIOPLASMIC BODY AND CAN BE PREVENTED FROM MANIFESTING

Through clairvoyant observation, a disease can be seen in the bioplasmic body even before it manifests itself on the visible physical body. Non-clairvoyants may scan or feel that the inner aura of the affected part is either smaller or bigger than usual. For instance, before a person suffers from colds and cough, the bioplasmic throat and lungs are pranically depleted and can be clairvoyantly observed as grayish. These areas when scanned can be felt as hollows in the inner aura. Another example: A person who is about to suffer from jaundice can be clairvoyantly observed as having gray solar plexus and liver. Physical tests or diagnoses will show the patient as normal or healthy. Unless the patient is treated, the disease will inevitably manifest on the visible physical body.

The author had a patient who was a habitual drinker. Based on scanning, his solar plexus chakra (energy center) was depleted, a part of the liver was depleted and another part of it congested. He told his patient that he had a liver problem and that it should be treated as soon as possible. The patient had a blood test and the medical finding showed that his liver was fine. As a result, he was hesitant to be treated. After several months, the patient suffered severe pain in the liver and the medical finding showed that he had hepatitis. The disease must be treated before it manifests on the visible physical body. The emphasis is on prevention. It is a lot easier and faster to heal the disease when it is still in the bioplasmic body and has not yet manifested on the visible physical body. Manifestation of the disease can also be prevented by taking proper medication. In cases where the disease has manifested, healing should be applied as early as possible. The earlier pranic healing is applied, the faster is the rate of healing. Healing becomes more difficult if the disease has fully developed since it takes more time and more pranic energy. It is important that the disease must be treated as early as possible to insure speedy recovery.

THE MIND CAN INFLUENCE TO A CERTAIN DEGREE THE PATTERN OF THE BIOPLASMIC BODY

Clairvoyants have observed that the visible physical body is patterned or moulded after the bioplasmic body. The mind can intentionally or unintentionally influence the pattern of the bioplasmic body. Men well-versed in esoteric studies encourage their pregnant wives to look at beautiful things, to listen to harmonious music, to feel and think positively, to engage in serious studies, and to avoid the opposites. These activities affect not only the features of the unborn baby but also his emotional and mental potentialities and tendencies. If the influences are positive, then the effects are positive. If the influences are negative, then the effects are negative. Pregnant women should take note of this so that they would be able to bear better children.

This idea that the mind can influence and actually mould the bioplasmic body to certain degree is not new. There is a Biblical story in Genesis that illustrates this point. This concerns the manner in which Jacob was able to successfully build up his own flock. Jacob had been working for his father-in-law, Laban, for approximately twenty years and

yearned to establish himself financially. An agreement was made between Laban and Jacob that all goats born speckled, spotted, and striped and all lambs born black would belong to Jacob. Laban, being a shrewd businessman, that same day removed all the male goats that were streaked or spotted, and all the speckled or spotted female goats (all that had white on them), including all the dark-coloured lambs. Genetically, it would be unlikely, if not very difficult, to breed the types of goats and lambs promised to him.

Jacob, through divine guidance, "took fresh-cut branches from poplar, almond and plane trees and made white stripes on them by peeling the bark and exposing the white inner wood of the branches. Then he placed the peeled branches in all the watering troughs, so that they would be directly in front of the flocks when they came to drink. When the flocks were in heat and came to drink, they mated in front of the branches. And they bore young that were streaked or speckled or spotted" (Genesis 30:37-39). In this way, Jacob became very prosperous. As to the outcome concerning the black lambs, the Holy Bible is not clear about it.

From this story, it becomes clear that what we see, feel, and think can influence the bioplasmic body, especially that of the unborn baby.

CHAKRAS OR ENERGY CENTRES

Chakras or whirling energy centres are very important parts of the bioplasmic body. Just as the visible physical body has vital and minor organs, the bioplasmic body has major, minor, and mini chakras. Major chakras are whirling energy centers which are about three to four inches in diameter. They control and energize the major and vital organs of the visible physical body. Major chakras are just like power stations that supply vital energy to major and vital organs. When the power stations malfunction, the vital organs become sick or diseased because they do not have enough vital energy to operate properly! Minor chakras are about one to two inches in diameter. Mini chakras are smaller than one inch in diameter. Minor and mini chakras control and energize the less important parts of the visible physical body. The chakras interpenetrate and extend beyond the visible physical body.

They have several important functions as follows:

1. They absorb, digest, and distribute prana to the different parts of the body.

2. The chakras control, energize, and are responsible for the proper functioning of the whole physical body and its different parts and organs. The endocrine glands are controlled and energized by some of the major chakras. The endocrine glands can be stimulated or inhibited by controlling or manipulating the major chakras. A lot of ailments are caused partially by the malfunctioning of the chakras.

3. Some chakras are sites or centers of the psychic faculties. Activation of certain chakras (energy centers) may result in the development of certain psychic faculties. For example, among the easiest and safest chakras to activate are the hand chakras. These are located at the center of the palms. By activating the hand chakras, one develops the ability to feel subtle energies and the ability to feel the outer, health, and inner auras. This can simply be accomplished by regularly concentrating on them. In this book, it is called sensitizing the hands.

ELEVEN MAJOR CHAKRAS

1. *Basic Chakra.* This chakra is located at the base of the spine or the coccyx area. The basic chakra controls, energizes and strengthens the whole visible physical body. It controls and energizes the muscular and skeletal systems, the spine, the production and the quality of the blood produced, the adrenal glands, the tissues of the body and of the internal organs. It also affects and energizes the sexual organs. The basic chakra affects the body heat, the general vitality, and the growth of infants and children. Malfunctioning of this chakra manifests as arthritis, spinal ailments, blood ailments, cancer, bone cancer, leukemia, allergy, growth problem, low vitality, and slow healing of wounds and broken bones.

Persons with highly activated basic chakra tend to be robust and healthy, while persons with less active basic chakra tend to be fragile and weak.

Old people usually have depleted or very depleted basic chakra. This is why their body is weak. They become smaller, their spine tend to curve, and they tend to develop arthritis.

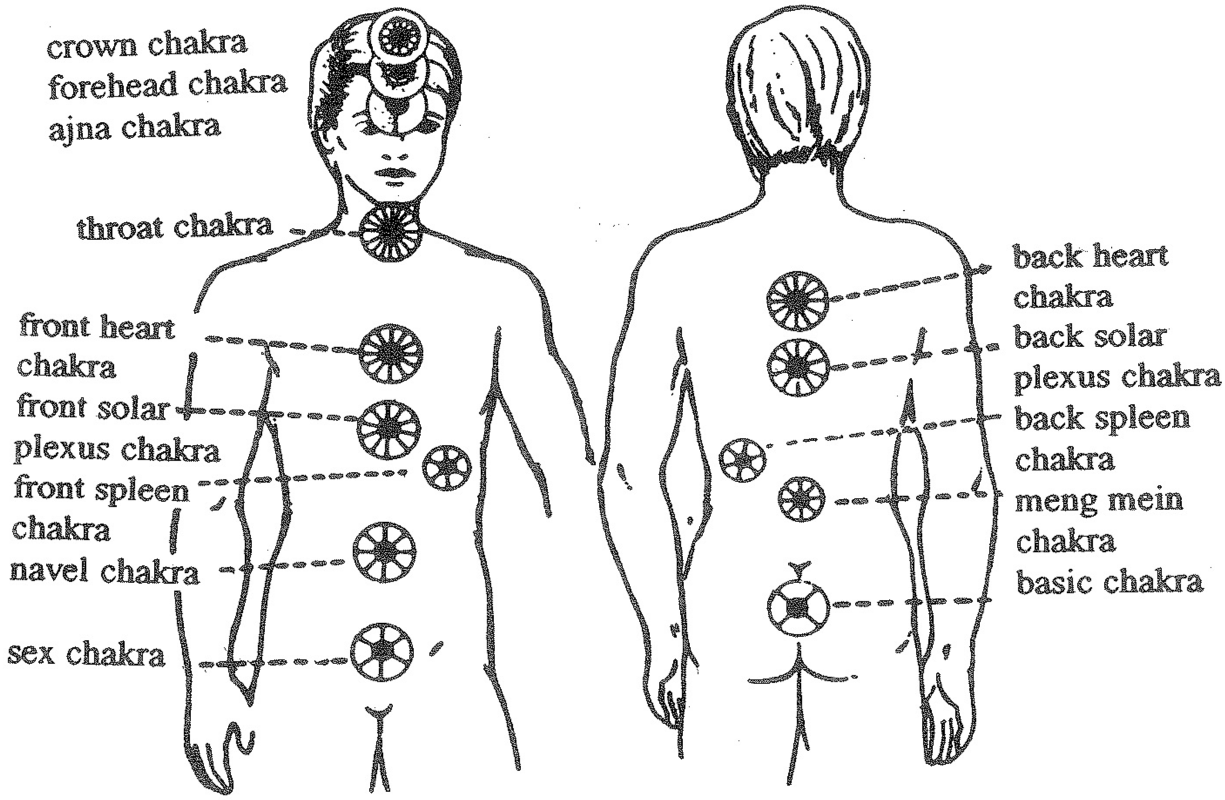


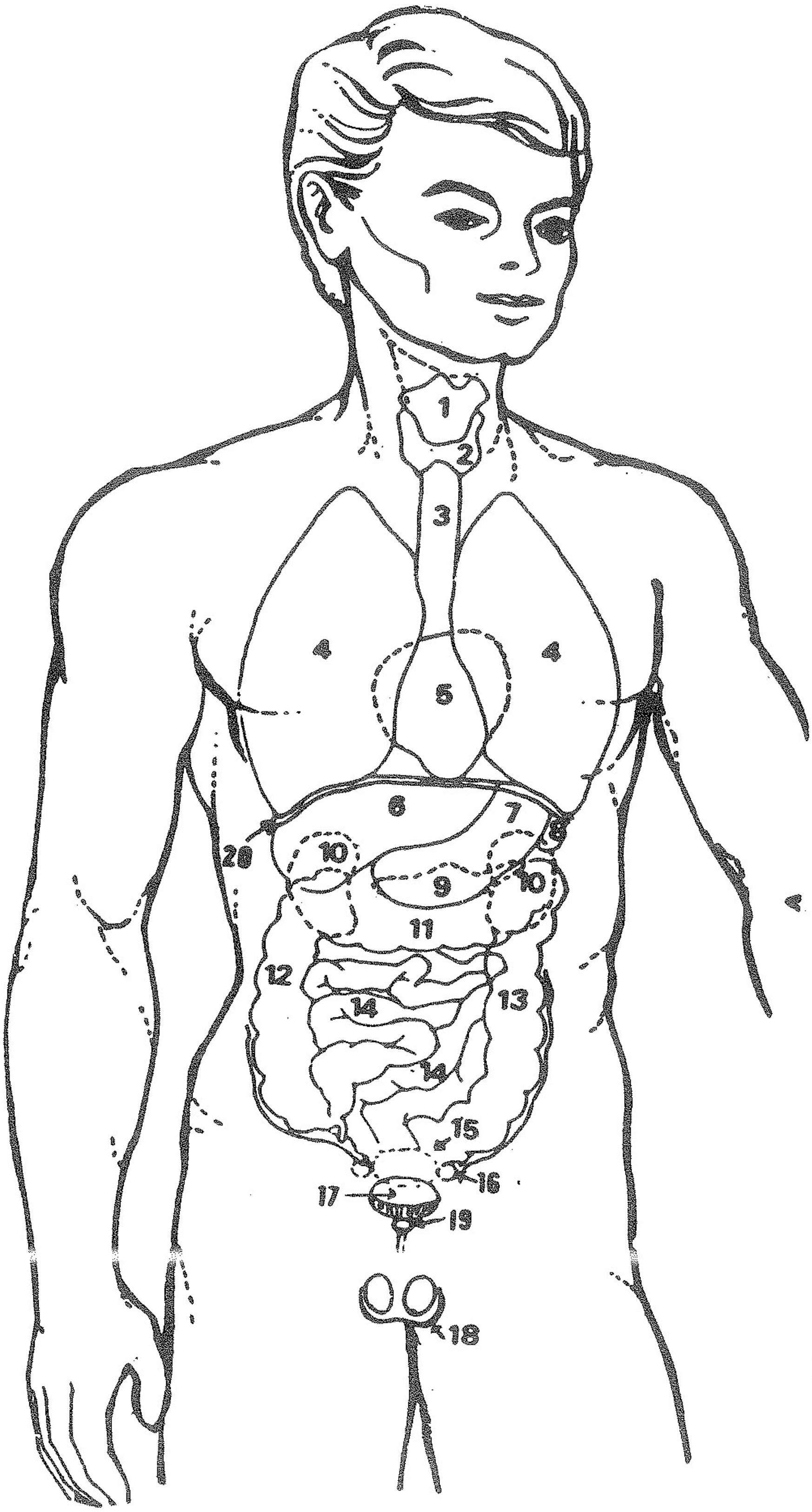
Fig. 2-4 Eleven major chakras (energy centers)

The basic chakra is like the root of a tree. If the root is weak, the tree is weak. If the basic chakra is very weak, the body is also very weak. Another term for the basic chakra is "root chakra".

2. *Sex Chakra.* This chakra is located on the pubic area. It controls and energizes the sexual organs and the bladder. Malfunctioning of this chakra manifests as sex-related problems. The ajna chakra, throat chakra and basic chakra have strong influence on the sex chakra. Malfunctioning of any of these chakras may result in malfunctioning of the sex chakra.

3. *Meng Mein Chakra.* This chakra is located at the back of the navel. It serves as a "pumping station" in the spine that is responsible for the upward flow of subtle pranic energies coming from the basic chakra. It controls and energizes the kidneys and adrenal glands. It also controls the blood pressure.

Malfunctioning of this chakra manifests as kidney problems, low vitality, high blood pressure and back problems.



1. larynx
2. thyroid
3. esophagus
4. lungs
5. heart
6. liver
7. stomach
8. spleen
9. pancreas
10. kidneys
11. transverse colon
12. ascending colon
13. descending colon
14. small intestine
15. uterus
16. ovary
17. bladder
18. testicles
19. prostate gland
20. diaphragm

Fig. 2-5 Internal organs

CHAKRA	LOCATION	FUNCTIONS AND CORRESPONDING ORGANS	DISEASES
1. Basic Chakra	Base of the spine	Adrenal glands and sex organs. It energizes the whole physical body — bones, muscles, blood, and the internal organs. Affects general vitality, body heat, and the growth of infants and children. Centre of self-survival or self-preservation.	Cancer, leukemia, low vitality, allergy, asthma, sexual ailments, arthritis, back problems, blood ailments, growth problem and psychological problems.
2. Sex Chakra	Pubic area	Sexual organs, bladder and legs. It is the lower or physical creative centre.	Sex-related problems and bladder ailments.
3. Meng Mein Chakra	Back of the navel	Kidneys, adrenal glands. Energizes to a certain degree other internal organs. Controls blood pressure.	Kidney problems, low vitality, high blood pressure and back problems.
4. Navel Chakra	Navel	Small and large intestines.	Constipation, difficulty in giving birth, appendicitis, low vitality and other diseases related to the intestines.
5. Spleen chakra a) Front Spleen	Left part of the abdomen between the front solar plexus chakra and the navel chakra. It is located at the middle part of the left bottom rib.	Spleen Major entry point for air prana or vitality globule. Energizes the other major chakras and the entire body.	

b) Back Spleen	Back of the front spleen chakra.	It has similar functions as the front spleen chakra.	Low vitality, general weakness, and blood ailments.
6. Solar Plexus Chakra:		Acts as an energy clearing house center. It also controls the heating and cooling system of the body.	
a) Front Solar plexus	Solar plexus area or the hollow area between the ribs.	Pancreas, liver, diaphragm, large intestine, appendix, stomach, and to a certain degree other internal organs.	
b) Back Solar Plexus	Back of the front solar plexus chakra.	It has the same function as the front solar plexus chakra.	High cholesterol, diabetes, ulcer, hepatitis, rheumatoid arthritis, heart ailments and other diseases related to these organs.
7. Heart Chakrs: a) Front Heart	Center of the chest	Heart, thymus gland, and the circulatory system.	Heart and circulatory ailments.
b) Back Heart	Back of the heart	Lungs, heart, and thymus gland.	Lung ailments.
8. Throat Chakra	Center of the throat	Throat, thyroid and parathyroid gland, and the lymphatic system.	Throat-related illnesses like goiter, sore throat, loss of voice, asthma, etc.
9. Ajna Chakra	Between the eyebrows	Pituitary gland and endocrine gland. Controls the other major chakras.	Cancer, allergy, asthma, and diseases related to the endocrine glands.
10. Forehead Chakra	Center of the forehead	Nervous system and pineal gland.	Diseases related to the nervous system.
11. Crown Chakra	Crown of the head	Brain and pineal gland.	Diseases related to the pineal gland and the brain (physical or psychological illnesses).

The meng mein chakra of infants, children, pregnant women and very old people should not be energized because of the possible adverse effects that will be produced (please read Volume II: *Advanced Pranic Healing)*. This chakra should be treated only by experienced or advanced pranic healers.

4. *Navel Chakra.* This chakra is located on the navel. It controls and energizes the small intestine, large intestine, and appendix. It affects the general vitality of a person. Malfunctioning of the navel chakra manifests as constipation, appendicitis, difficulty in giving birth, low vitality and other diseases related to the intestines.

The word "ki" is used quite loosely to mean subtle energies. Ki is sometimes used to mean air prana, ground prana, red prana, and other types of prana. It is also used to mean a type of "synthetic ki" produced by the navel chakra. This "synthetic ki" is quite different from prana of vital energy. It affects one's ability to draw in, distribute, and assimilate prana. During bad weather conditions, the quantity of air prana is quite scarce. Persons with lesser "synthetic ki" have greater difficulty drawing in air prana; therefore, they tend to feel more tired or low than the average person.

5. *Spleen Chakra.* The front spleen chakra is located on the left part of the abdomen between the front solar plexus chakra and the navel chakra. It is located at the middle part of the left bottom rib. It is the major entry point for air prana or air vitality globule; therefore, it plays a vital part in man's general well-being. It energizes the other major chakras and the entire body by distributing the digested prana to them. The back spleen chakra is located at the back of the front spleen chakra. The front and back spleen chakras have similar functions.

It is not advisable to energize the spleen chakra of infants and children because they may faint because of pranic congestion. Should this happen, just apply general sweeping (this is a general cleansing technique which is fully explained in Chapter Three). Also, it is not advisable to energize the spleen chakra of patients with hypertension or a history of hypertension because this may increase their blood pressure. However, this chakra is used to treat patients who are very weak or very depleted. It is important that the spleen chakra should be treated by experienced or advanced pranic healers only.

6. *Solar Plexus Chakra.* There are two solar plexus chakras: the one located at the solar plexus area or the hollow area between the ribs is called the front solar plexus chakra, and the one at the back is called the back solar plexus chakra. The term "solar plexus chakra" shall mean both the front and back solar plexus chakras. This chakra controls and energizes the diaphragm, pancreas, liver, stomach, and to a certain degree energizes the large and small intestines, appendix, lungs, heart and other parts of the body. This chakra also affects the quality of the blood because it controls and energizes the liver which detoxifies the blood.

The solar plexus chakra is the energy clearing house center. Subtle energies from the lower chakras and from the higher chakras pass through it. The whole body can be energized through the solar plexus chakra. On rare occasions, over-energizing this chakra without first thoroughly cleansing may result in pranic congestion, thereby partially paralyzing the diaphragm, resulting in difficulty in breathing. Congested prana should be removed immediately. The solar plexus chakra also controls the heating and cooling system of the body. Malfunctioning of this chakra may manifest as diabetes, ulcer, hepatitis, heart ailments and other illnesses related to the organs mentioned.

7. *Heart Chakra.* The front heart chakra is located at the center of the chest. It energizes and controls the heart, the thymus gland and the circulatory system. Malfunctioning of the front heart chakra manifests as heart and circulatory illnesses. The solar plexus chakra is quite sensitive to emotion, tension and stress, and has a strong influence on the physical heart and the front heart chakra. Malfunctioning of the solar plexus chakra may cause the front heart chakra and the physical heart also to malfunction. The front heart chakra is closely connected to the front solar plexus chakra by several big bioplasmic channels, and is also energized by the front solar plexus chakra to a certain degree. Patients with heart problems usually have malfunctioning solar plexus chakra.

The back heart chakra is located at the back of the heart. It primarily controls and energizes the lungs and to a lesser degree the heart and the thymus gland. Malfunctioning of the back heart chakra manifests as lung problems such as asthma, tuberculosis, and others.

Energizing of the heart is done through the back heart chakra. Energizing the front heart chakra immediately energizes the physical heart. However, the vital energy or prana tends to localize, or does not spread

easily to other parts of the body which may result in serious heart pranic congestion. It is not therefore advisable to intensely energize the front heart chakra for a prolonged period of time. Experienced pranic healers energize through the back heart chakra which does not have localized effect on the physical heart. Excess prana can easily flow to the lungs and other parts of the body. The whole body could be energized through the back heart chakra.

8. *Throat Chakra.* This chakra is located at the center of the throat. It controls and energizes the throat, the thyroid glands, parathyroid glands and the lymphatic system. To a certain degree it also influences the sex chakra. Malfunctioning of the throat chakra manifests as throat-related illnesses like goitre, sore throat, loss of voice, asthma, etc.

9. *Ajna Chakra.* This chakra is located at the area between the eyebrows. It controls and energizes the pituitary gland, the endocrine gland, and energizes the brain to a certain extent. It is also called the master chakra because it directs and controls the other major chakras and their corresponding endocrine gland and vital organs. It also affects the eyes and the nose. Malfunctioning of this chakra manifests as diseases related to the endocrine gland like diabetes which requires not only treating the solar plexus chakra which controls the pancreas, but also the ajna chakra. Energizing this chakra also causes the whole body to be energized. The mechanism is different from the crown and the forehead chakra. Instead of the usual funnelling effect, energizing the ajna chakra causes the other chakra to light up in certain rapid sequence, thereby energizing the whole body. That is why in charismatic healing or invocative healing, the healers touch either the crown or the forehead or the ajna chakra of the patients with their fingers or palms. The sudden intense rushing in of prana in the head area causes some patients to lose consciousness.

10. *Forehead Chakra.* This is located at the center of the forehead. It controls and energizes the pineal gland and the nervous system. Malfunctioning of the forehead chakra may manifest as loss of memory, paralysis and epilepsy. Energizing this chakra has a similar funnelling effect like the crown chakra causing the whole body to be flooded with prana.

11. *Crown Chakra.* It is located at the crown of the head. It controls and energizes the pineal gland, the brain and the entire body. It is

one of the major entry points of prana. Energizing the crown chakra has the effect of energizing the whole body. It is similar to pouring water on a funnel causing the whole body to be flooded with prana. So, some healers proceed to energize the crown chakra even though the affected part is somewhere else. Malfunctioning of the crown chakra may manifest as diseases related to the pineal gland and brain. These may manifest as physical or psychological illnesses.

The whole body can be energized through the crown, forehead, ajna, back heart, solar plexus, navel, spleen, basic, hand, and foot chakras. An affected part can be energized directly or through the nearest chakra. Some healers may energize through a farther chakra, like the ajna or the crown chakra to treat a heart or abdominal problem. Therefore, one can deduce that there are so many possible healing techniques to treat one type of ailment. But the basic principles are the same: cleansing and energizing.

Acupuncture points and chakras are gates through which prana can easily go in and out. By energizing through the nearest chakra, the projected prana will have easy and direct access to the affected part. While energizing directly, the affected part has a filtering action on the projected prana; therefore, energizing takes more time and more prana.

In energizing the whole body, the solar plexus chakra is usually used because of its proximity to the many important organs in the body. It is located at the center of the trunk which contains many essential organs. When energizing the solar plexus chakra, it should be done slowly and gently. Too much and too intense energizing can cause difficulty in breathing.

THE MECHANISM BEHIND PSYCHOSOMATIC DISEASES

Uncontrolled and suppressed emotions and feelings such as anger, worry, prolonged irritation and frustrations have undesirable potent effect on the bioplasmic body. For instance, anger and frustration may result in pranic depletion around the solar plexus chakra and abdominal areas or may manifest as pranic congestion around the solar plexus chakra and the front heart chakra. In the first case, it manifests itself as indigestion or

loose bowel movement. In the long run, it may manifest itself as ulcer or gall bladder problem. In the second case, it may manifest as heart enlargement or many other heart-related problem. It seems that a negative emotion may manifest as a certain type of disease in one patient but may manifest as another type of disease in another patient.

Anger and intense worry devitalize the whole bioplasmic body so that the body becomes susceptible to all kinds of diseases. Negative emotions cause disturbances in the bioplasmic body so that the whole physical body becomes sick. You may have experienced that after intense anger or an altercation, you felt physically exhausted or became sick. This is because both the bioplasmic and visible physical bodies had been drained of prana or vital energy and become susceptible to infection.

If the ailment is of emotional origin, the patient must not only be given pranic healing but also psychological counselling. The patient should be asked to undergo a course in character-building and to meditate regularly to help him overcome his negative emotional tendencies. Through daily inner reflection and meditation, the patient will develop greater self-awareness and emotional maturity, greatly improving his ability to control and channel his emotions, and consequently, vastly improving his health. It should be noted that in this case, pranic healing will not produce a permanent cure unless there is a corresponding emotional change. It is like extinguishing a fire caused by an arsonist without bothering to catch the culprit. What is to prevent the arsonist from burning the house again once it has been rebuilt? The root-cause of the disease must be removed so that permanent healing can take place.

THE EXTERNAL AND INTERNAL FACTORS OF DISEASES

In the understanding of diseases, one should take into consideration the external and internal factors or the seen and unseen causes. External factors mean those physical factors which contribute to diseases like germs, malnutrition, toxins, pollutants, lack of exercise, poor breathing habit and insufficient water intake. Internal factors mean the emotional and bioplasmic factors which contribute to diseases like negative emotions, blocked meridians, pranic depletion and congestion and chakral malfunctioning.

For instance, an emotional factor may lead to the weaknening of the solar plexus chakra and of the liver, and the attack by virus will lead to an inflammation of the liver. The external factor is the virus. The internal factors are the negative emotion and weakening of the soar plexus chakra and the liver which make the liver vulnerable to viral infection.

If the person's solar plexus chakra and liver are in good condition, and if he is a person of higher vitality, then his probability of contracting the disease is lesser. His body's defense mechanism or detoxifying and eliminating system would likely overcome the virus or the toxin.

The application of pranic healing would cleanse, strengthen, and gradually restore the solar plexus chakra and the liver to their normal conditions. This can be done with or without the aid of drugs.

Disease may manifest under the following conditions:

1. The presence of external and internal factors.

2. The presence of overwhelming internal factor only. For example, a person harbouring intense anger and frustration may cause severe pranic congestion around the solar plexus chakra and, in the long run, the heart. Even if he were to watch his diet, he would still end up with a heart problem like heart enlargement. Also, habitual tension or stress may result in pranic congestion around the eye area and, in the long run, may result in glaucoma. (NOTE: Not all glaucomae are of emotional origin).

3. The presence of an overwhelming external factor only. For instance, taking a large dose of poison would certainly be fatal even if your bioplasmic body is in perfect condition. Poor reading habits would also eventually result in eye defects.

WHAT ARE THE FUNCTIONS OF THE BIOPLASMIC BODY?

1. It absorbs, distributes, and energizes the whole physical body with prana or ki. Prana or ki is that vital energy or life-force which nourishes the whole body so that it could, together with its different organs, function properly and normally. Without prana, the body would die.

2. It acts as a mould or pattern for the visible physical body. This allows the visible physical body to maintain its shape, form and feature despite years of continuous metabolism. To be more exact, the visible physical body is moulded after the bioplasmic body. If the bioplasmic body is defective, then the visible physical body is defective. They are so closely related that what affects the one affects the other too. If one gets sick, the other also gets healed. If one gets sick, the other also gets healed. This may manifest gradually or almost instantaneously, assuming there are no interfering factors.

3. The bioplasmic body, through the chakras or whirling energy centers, controls and is responsible for the proper functioning of the whole physical body and its different parts and organs. This includes the endocrine glands, which are external manifestations of some of the major chakras. A lot of sicknesses are caused partially by the malfunctioning of one or more chakras.

4. The bioplasmic body, through its health rays and health auras, serves as a protective shield against germs and diseased bioplasmic matter. Toxins, wastes, and germs are expelled by the health rays predominantly via the pores, thereby, purifying the whole physical body.

BASIC PROBLEMS AND TREATMENT IN PRANIC HEALING

Pranic or bioplasmic healing involves the use of prana and the manipulation of bioplasmic matter of the patient's body. The following are the basic problems and treatment encountered in pranic healing:

1. In areas where there is pranic depletion, cleansing and pranic energizing are applied to the affected areas. The emphasis is on energizing.

2. In areas where there is pranic congestion, diseased congested bioplasmic matter is removed or extracted from the affected areas. This is followed by projecting prana to the treated area. The emphasis is on cleansing or decongesting.

3. A malfunctioning chakra is restored by simply cleansing and energizing it with prana.

4. Drooping and entangled health rays are disentangled and strengthened.

5. Blocked meridians or bioplasmic channels are cleansed and energized.

6. Prana leaking out through holes in the outer aura are sealed.

7. Specific types of prana are applied to produce specific results. Certain illnesses need specific type or types of prana to produce faster results.

COURSE OUTLINE

Pranic healing has five levels graduating from simple to more complicated concepts, and from easy to difficult techniques.

Level One: Elementary Pranic Healing

At this level, the concepts and techniques are easy to learn. Tactile concentration is required. It takes about three to five sessions to learn the basic principles and techniques and to be able to do simple pranic healing. About two months of regular practice and application is necessary to become proficient.

Level Two: Intermediate Pranic Healing

This level is still easy. Pranic breathing is used at this level. Visual concentration is optional but still not required. Just as in level one, it takes about three to five sessions to learn the basic principles and techniques to be able to start healing more difficult cases. To become proficient, it takes about two months of regular practice and application.

Level Three: Distant Pranic Healing

This level involves a gradual development of one's psychic faculty. It may take several months to several years of regular practice and application to become very accurate in diagnosis and to produce specific accurate predetermined results.

Level Four: Advanced Pranic Healing

The use of visualization techniques is definitely required and a more thorough knowledge on the nature of diseases and the properties of the different types of prana is necessary. Advanced pranic healers should at least have a stronger bioplasmic body and a bigger inner aura with a radius of at least one metre. This is taught in Volume II: *Advanced Pranic Healing.*

Level Five: Pranic Psychotherapy

Pranic psychotherapy is advanced pranic healing applied in the field of psychological ailments. The practitioner should be at least proficient in intermediate pranic healing. This is taught in Volume III: *Pranic Psychotherapy.*

REFERENCES AND RECOMMENDED READING

The Etheric Double by A.E. Powell. 1969. Wheaton, Ill. The Theosophical Publishing House, Quest Books.

Essentially, this book is a treatise on the etheric body and etheric phenomena. Its contents are largely based on the writings of Madame Blavatsky, C.W. Leadbeater, and Annie Besant. These highly developed clairvoyants conducted clairvoyant researches and experiments. They recorded their observations and conclusions in their writings during the years 1897-1923.

The following is a summation of the main points relevant to the study of pranic healing:

1. The whole physical body is actually composed of two bodies: the visible physical body and the invisible etheric body which is made up of finer substances called etheric matter (Chap. 1, p.3). This etheric body corresponds to what is now called the bioplasmic body.

2. The etheric body is the vehicle of prana or ki (Chap. 1, p. 4).

3. The etheric body has many nadis or etheric channels through which prana or ki flows (Chap. 3, p. 22). These etheric channels are the equivalent of the meridians or bioplasmic channels.

4. The etheric body is the mould or pattern of the visible physical body (Chap. 2, p. 13).

5. The etheric body has several chakras or etheric whirling centers which absorb, digest, and distribute prana and is responsible for the proper functioning of the whole body (Chap. 3, p. 22; Chap. 4, p. 32).

6. Some chakras are psychic faculty centers or the sites of our psychic faculties (Chaps. 3-13, pp. 22-62).

7. Prana can be obtained from sunlight, air, and trees (Chap. 2, p. 8, pp. 16-21).

8. The visible physical body and its etheric body are so closely interrelated that what affects one also affects the other (Chap. 1, p. 6). Healing is brought about by removing the diseased etheric matter from the patient's etheric body and by transfering or projecting prana from the healer's etheric body to that of the patient's etheric body (Chap. 17, pp. 74-83).

9. A strong health aura acts as a protective shield against germs and infection (Chap. 4, p. 33).

10. Persons whose limbs have been amputated sometimes complain that they still feel the limb in place. The reason is that the etheric counterpart or the etheric mould is still intact (Chap. 1. p. 6).

It should be noted that the existence of the etheric body and other important points mentioned in the preceding items were later verified or rediscovered by Russian scientists!

Psychic Discoveries Behind the Iron Curtain by Sheila Ostrander and Lynn Schroeder. Englewood Cliffs: Prentice Hall, 1970. Bantam edition, 1971.

This book describes the extensive scientific investigations on psychic phenomena being conducted in the Soviet Union. Many of the findings merely reconfirm what have been known by esoteric students since the ancient times. All references are made to the Bantam edition.

MODERN FINDINGS

1. In 1939, Semyon Davidovich Kirlian and his wife developed Kirlian photography based on high-frequency electric field which is used to take pictures of a portion of the invisible energy body or the bioplasmic body (Chap. 16, pp 202-06).

2. Based on the studies of the Kirlians, it has been observed that disease first manifests on the bioplasmic body before it appears on the visible physical body (Chap. 16, pp 207-10).

3. At the highly respected Kirov State University in Alma-Ata, a group of biologists, biochemists and biophysicists declared that the bioplasmic body is not merely some sort of plasma-like constellation of ionized, excited electrons, protons and possibly some other particle but is a whole unified organism in itself which acts as a unit that gives off its own electromagnetic fields (Chap. 17, p. 217).

4. Emotions, states of mind, and thoughts affect the bioplasmic body (Chap. 16, p. 209).

5. Based on the findings of the State University of Kazakhstan, the energy body has a specific organizing pattern that determines the form of the organism. For instance, Dr. Alexander Studitsky of the Institute of Animal Morphology in Moscow minced up muscle tissue and packed it into a wound in a rat's body. An entirely new muscle was grown. From this they concluded that there is some sort of organizing pattern (Chap. 17, p. 218).

6. If a man loses a finger or an arm, he still retains the bioplasmic finger or arm so that sometimes he still feels it is still there (Chap. 17. p. 216).

7. Dr. Mikhail Kuzmich Gaikin, a Leningrad scientist, confirmed the existence of bioplasmic channels and centres that correspond to the meridians and the acupuncture points described in the ancient Chinese

medicine (Chap. 18, pp. 226-29). With the aid of the tobiscope, he accurately pinpointed the location of the acupuncture points. Later, a young physicist, Victor Adamenko, invented an improved version of the tobiscope and called it the CCAP-Conductivity of the Channels of Acupuncture Points which locates not only acupuncture points but also numerically graphed reactions and changes in the bioplasmic body (Chap. 18, p. 232).

8. The acupuncture points correspond to the bright spots in the bioplasmic body (Chap. 18, p. 226).

9. The Russians also seriously considered the possibility of stimulating certain points in the bioplasmic body to activate latent psychic abilities (Chap. 18, pp. 231-33).

10. Researches done on Russian psychic healers indicate that psychic healing involves a transfer of energy from the bioplasmic body of the healer to the bioplasmic body of his patient (Chap. 18, p. 224).

The First World Conference for Academic Exchange of Medical Qigong (Abstracts of Presentations). Beijing, China, 1988.

As a matter of interest, it is further noted that in 1988, written papers (128 abstracts) were presented at the first world conference for the academic exchange of medical qigong in Beijing, China. It is noteworthy that the application of qigong to a wide range of illnesses and diseases was demonstrated in technical papers presented at the conference. A summary of a few selected abstracts is given below so that the reader can obtain some form of appreciation for the potential and far-ranging application of qigong therapy.

1. *A Study of the Effect of the Emitted Qi (Vital Energy) of Qigong of Human Carcinoma Cells* by Feng Lida, Qian Juqing, Chen Suqing, et al. (China Immunology Research Centre, Beijing, China); page 1.

The effect of emitted qi (vital energy) on Hale cells, and SGC-7901 human gastric adenocarcinoma cells and chromosomes of the gastric adenocarcinoma cells were studied using the techniques of tissue culture, cytogenetics, and electron microscope.

The results of these studies revealed that:

— the average destruction rate of the Hale cells by the emitted qi was 30.72%, with the highest destruction reaching 59.61%

as contrasted with a 0% destruction rate of the untreated cells.

— in 41 experiments, the average destruction rate of the gastric adenocarcinoma cells was 25.02% after receiving emitted qi for 60 minutes compared with 0% destruction rate of the untreated cells. A scanning electron microscope was used to observe the cells.

— the rate of exchange, breaking, and dicentromere in the structure of the chromosomes of the gastric adenocarcinoma cells increased after receiving the emitted qi.

Tabled results are given for each of the above cells tested, and between each of the groups, a statistical difference between the experimental group and the control group was established ($P < 0.01$).

2. *The Use of the Emitted Qi in Qigong and Acupuncture in the Treatment of Food Allergies* by Chu Chow (Canada Qigong Health Clinic); page 157.

Treatment of 52 patients with a medical diagnosis of food allergy for a duration of one to 25 years was reported. The treatment consisted of qigong therapy supported by acupuncture techniques, with acupuncture being used in the earlier stages of treatment, and qigong in the later stages of treatment. Acupuncture points were disclosed and generally referred to the areas for the strengthening of the spleen, liver, stomach, and lung systems. The use of the emitted qi of qigong in combination with acupuncture, increased qi, which in turn helped the function of the internal organs and improved the immune system. The result was a decreased intensity of allergic reactions and a cessation of the food substances as allergens.

3. *The Effect of the Emitted Qi on the Immune Functions of Mice* by Wang Yunsheng, Feng Lida, Chen Shuying, and Chen Haixing (China Immunology Research Centre, Beijing, China); page 4.

To determine whether there is an effect on the regulation of the immune response after a body is subjected to qi, an experiment was made using mice specimen.

After receiving the emitted qi from well-trained qigong masters, experiments on the body indicate that qi energy can significantly enhance the phagocytic function of the peritoneal macrophages and the activity of acid phosphatase, suggesting that the qi could activate peritoneal macrophages forming part of the immune system.

4. *Effects of Qigong on Psychosomatic and Other Emotionally Rooted Disorders* by Richard R. Pavek (U.S.A.); page 150.

Shen, a specific form of qigong, was found to have beneficial effect on suspected emotionally-rooted disorders, particularly involving menstrual and pre-menstrual distress, migraine, irritable bowel syndrome, eating disorders, chronic low back syndrome (both pre-surgery and post surgery), and other emotional disorders such as anxiety, depression, blocked grief, and sleep disorders.

5. *A Study of the Effect of the Emitted Qi on the L-1210 Cells of Leukemia in Mice* by Zhao Xiuzhen and Feng Lida (China Immunology Research Centre, Beijing, China); page 6.

The effects of emitted qi on the L-1210 cells of leukemia in DBA mice was experimented. The mice of the experimental group received 10 to 14 minutes of emitted qi once a day for a period of 10 days, while in the control group, no treatment was given. A statistical difference was discerned ($P<0.01$) with regard to the number of L-1210 cells still existing (using a light microscope); thereby suggesting that the number of L-1210 cells could be remarkably reduced in the mice after receiving the emitted qi.

6. *Qigong in Australia-An Effective Weapon Against Stress* by Jack Lim (Qigong School of Australia); page 155.

Qigong is found to be an effective means for combating stress whose physical symptoms appear as increased heartbeat, physical exhaustion and insomnia, peptic ulcer, hypertension, and heart disease. All 400 subjects presented in the survey reported marked improvement in their condition. They were from various fields of occupation, e.g., doctors, business executives, lawyers, computer specialists, artists, housewives, students, and retirees.

7. *Effects of the Emitted Qi on Healing of Experimental Fracture* by Jia Lin and Jia Jinding (National Research Institute of Sports Science, Beijing, China); page 13.

The comparative biological effects of the emitted qi for the healing of bone fractures in rabbits demonstrated that the amount and density of callus formation were better in the emitted qi group than in the control group. Similar results were also obtained for therapeutic effects on ultratrauma in overstrained muscles.

It is suspected that the mechanism involved by the emitted qi is characterized by a form of electromagnetic field resulting in a high bioactivity in the treatment of bones and muscles.

The Chakras by C.W. Leadbeater. 1927. The Theosophical Publishing House. Adyar, Madras.

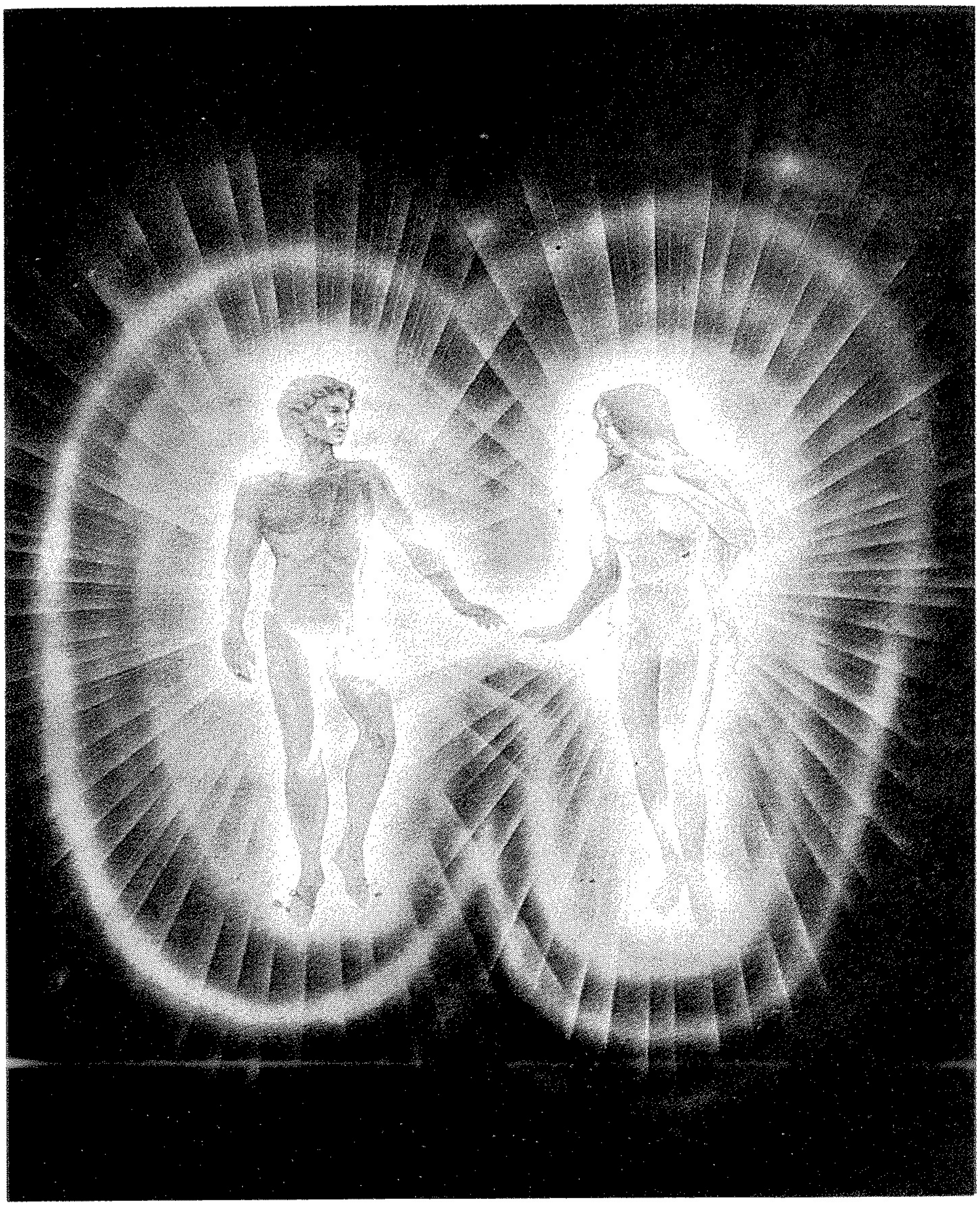
This book deals with the different types of prana. It also discusses the negative effects of alcohol, drugs, and tobacco on the etheric body. It contains 10 colored illustrations of the chakras based on the clairvoyant observations of Mr. Leadbeater.

Theories of the Chakras: Bridge to Higher Consciousness by Hiroshi Motoyama. 1981. Wheaton, III. The Theosophical Publishing House.

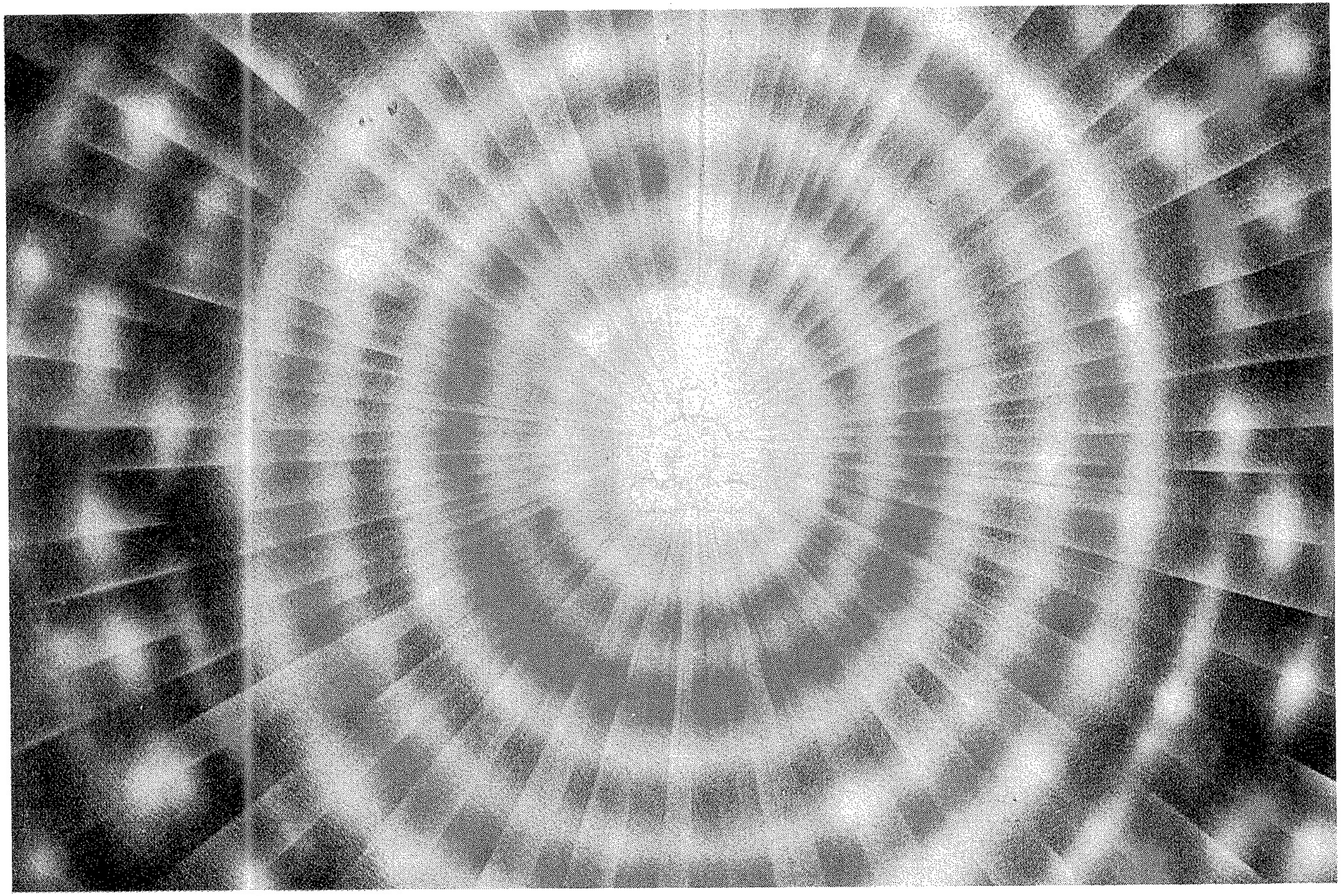
This book deals with the scientific experiments and personal experience of Dr. Hiroshi Motoyama on the chakras. It also gives instructions on how to activate the chakras. The Chinese acupuncture meridians are compared with the Indian nadis. This book is quite interesting and very informative.

Esoteric Healing by Alice Bailey. 1953. New York. Lucis Publishing Company.

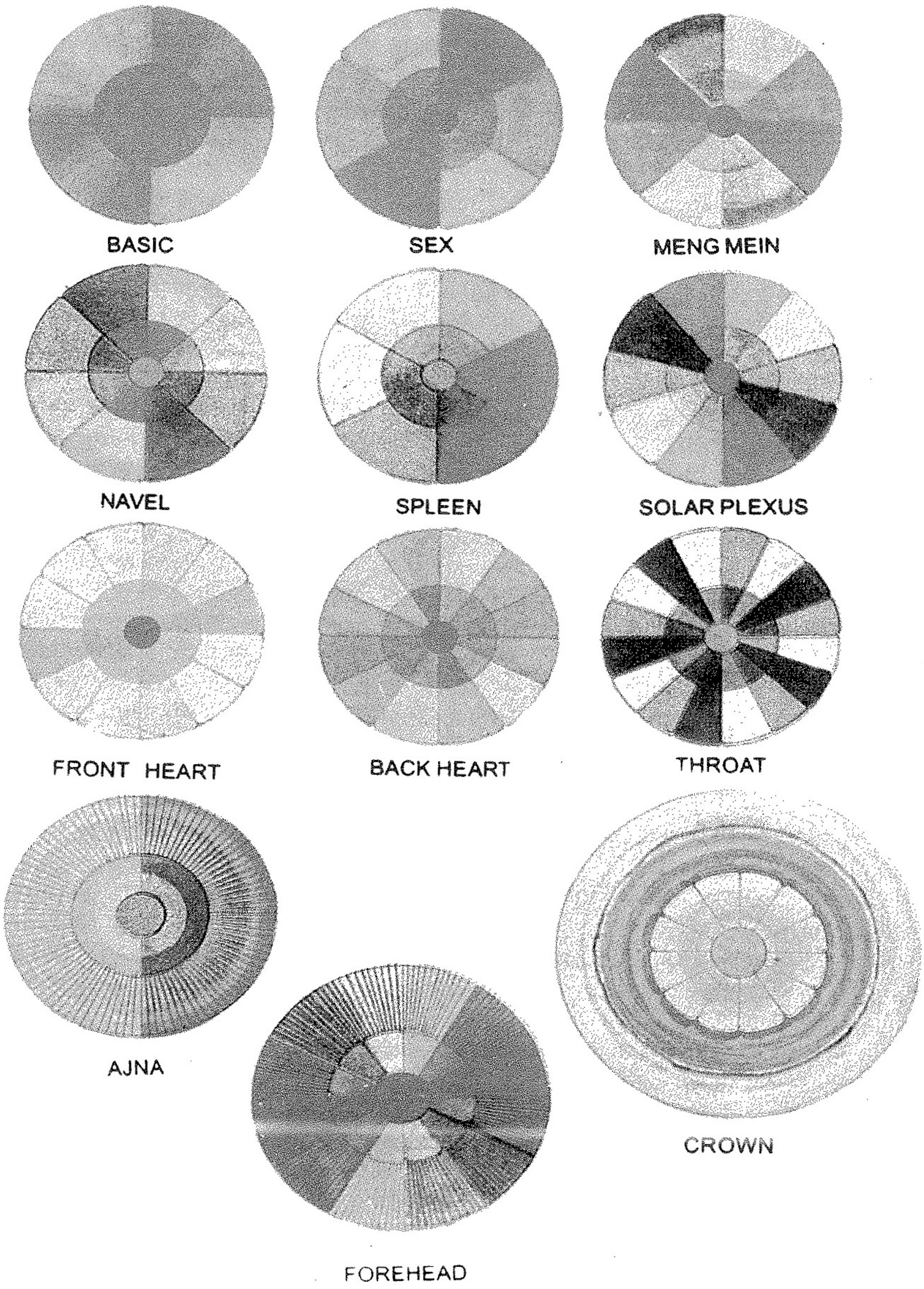
The Aura by W.J. Kilner. 1911. York Beach, Maine. Samuel Weiser, Inc.



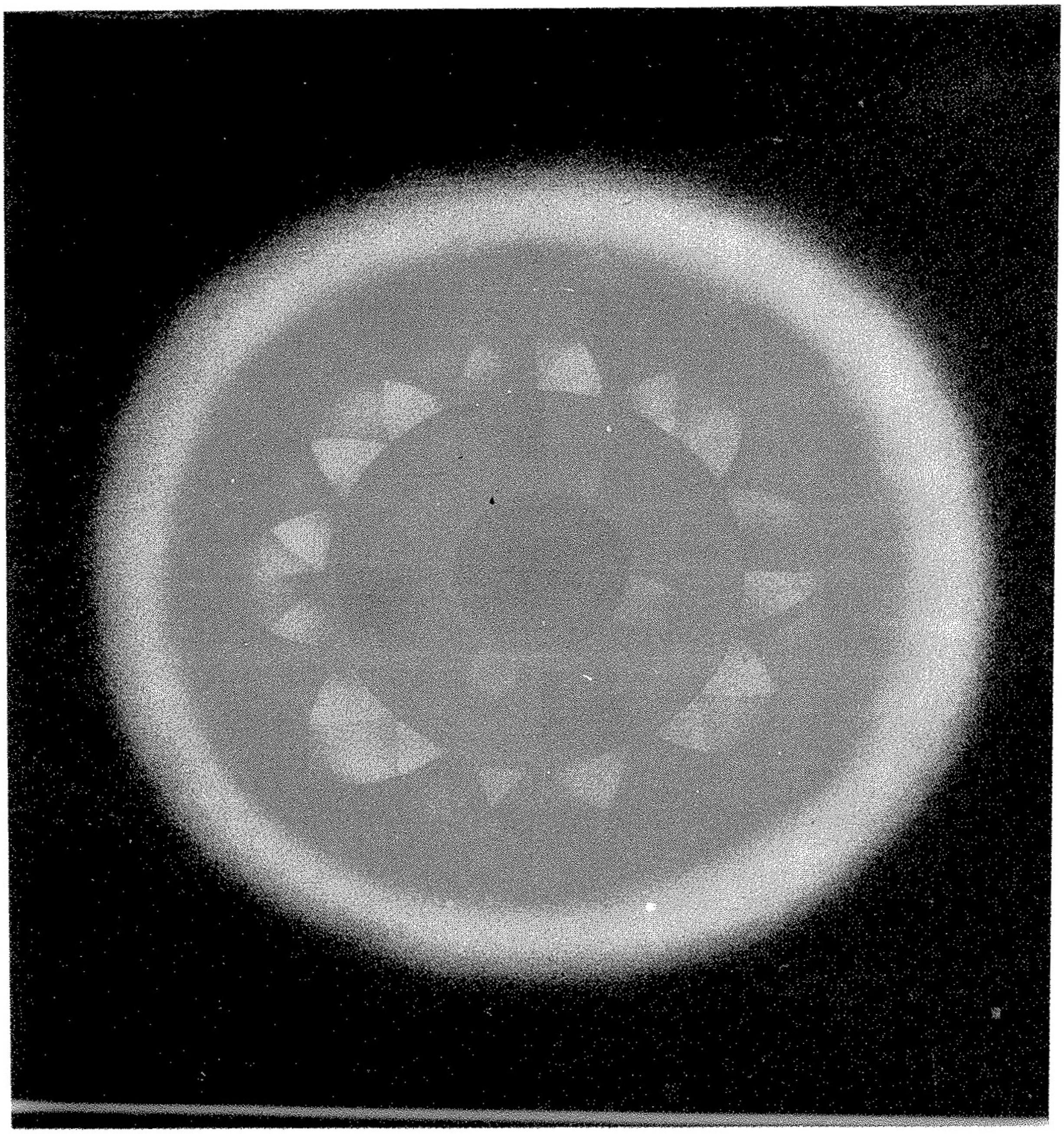
Inner and Outer Auras of a Loving Couple



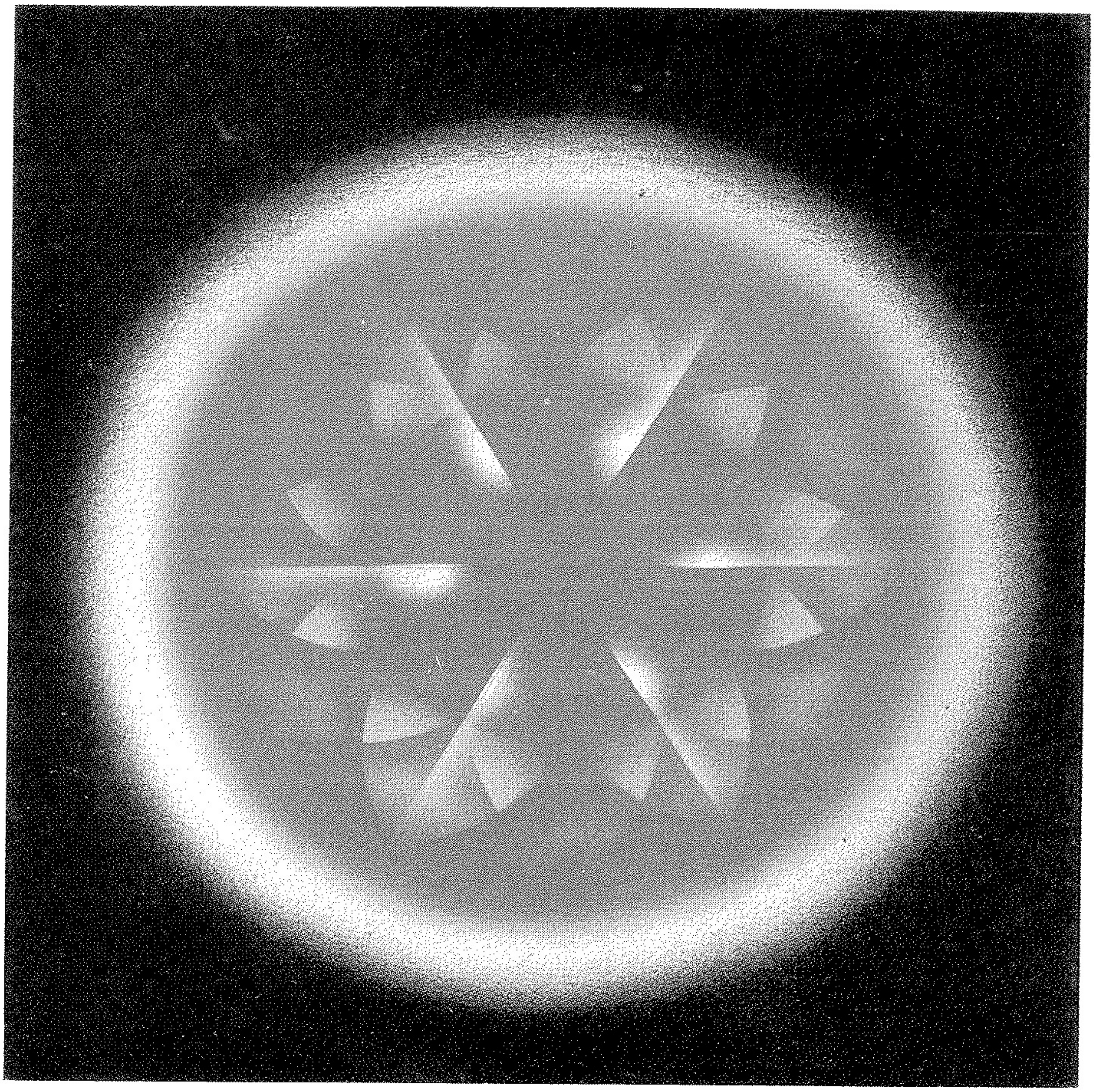
Outer Aura of a Spiritual Aspirant Doing Meditation on Twin Hearts



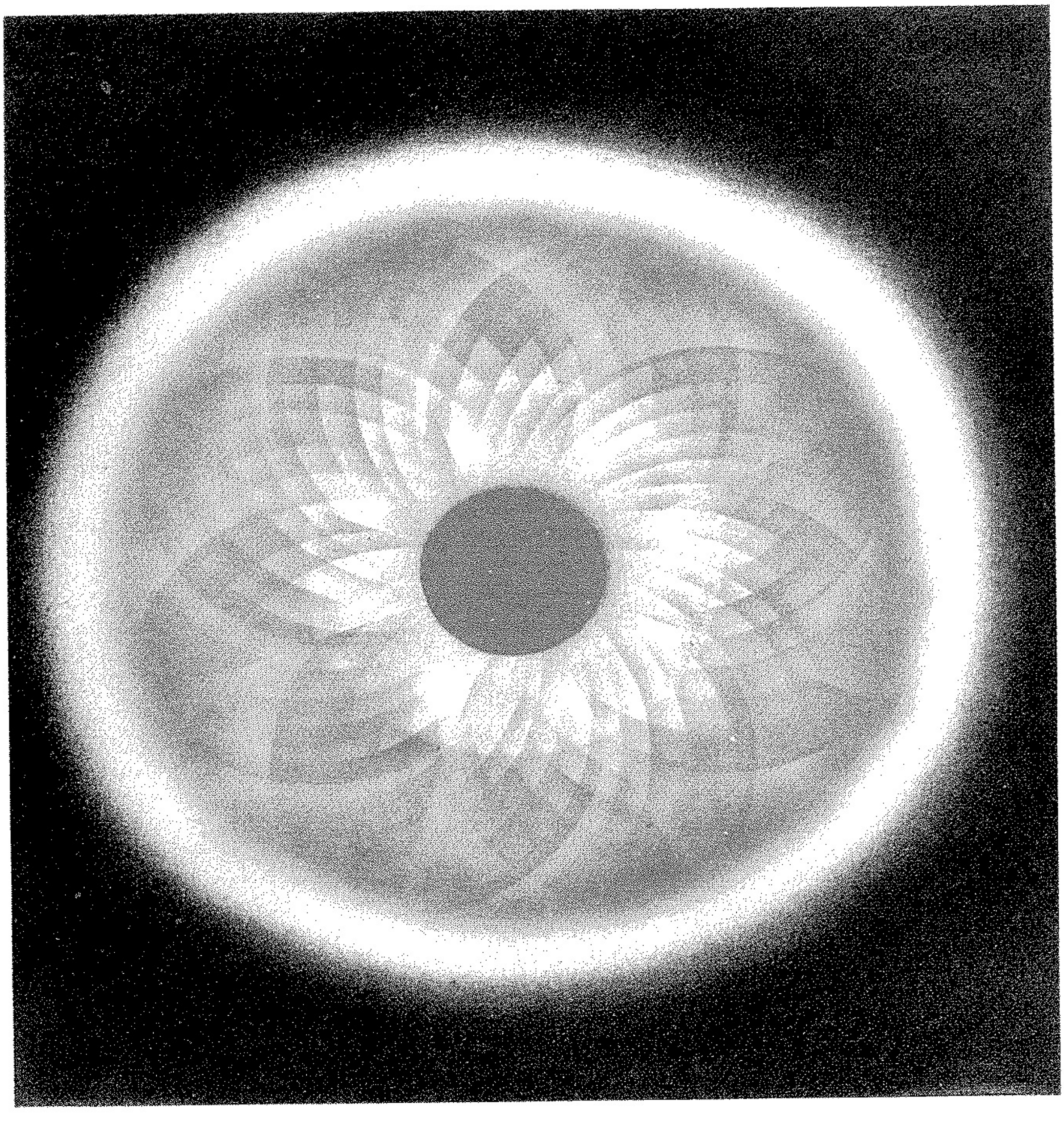
Eleven Major Chakras



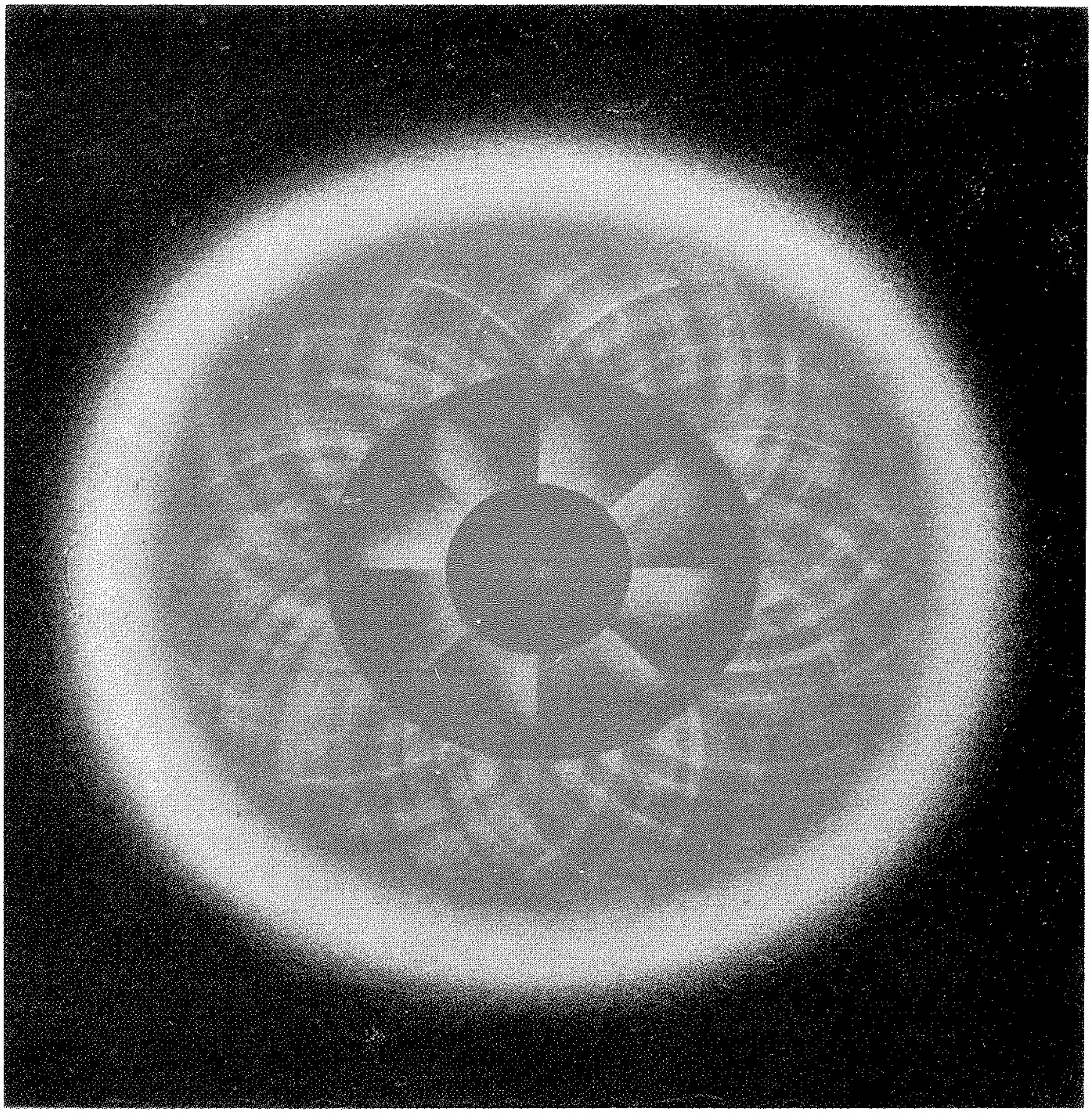
Basic Chakra



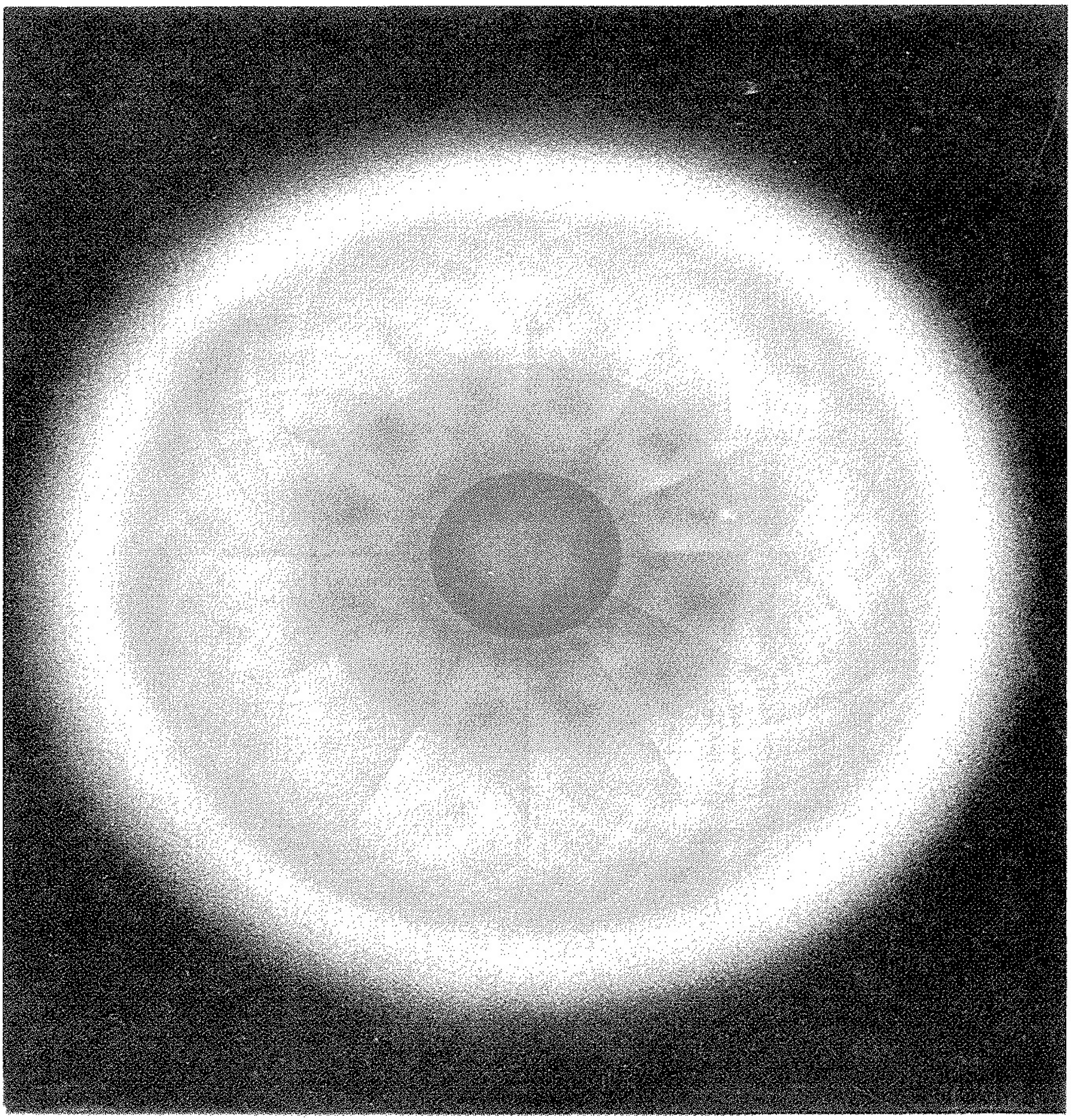
Sex Chakra



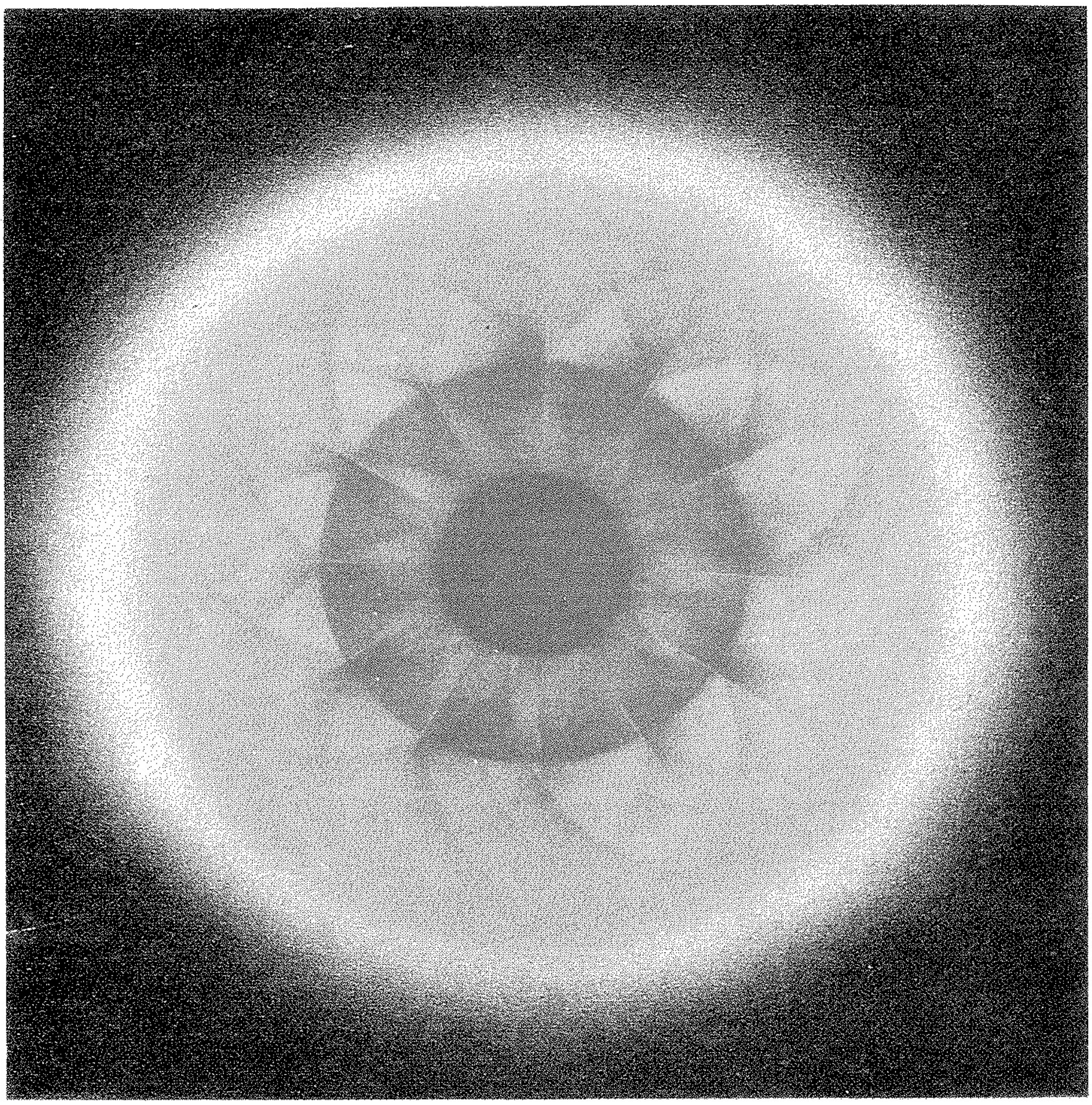
Navel Chakra



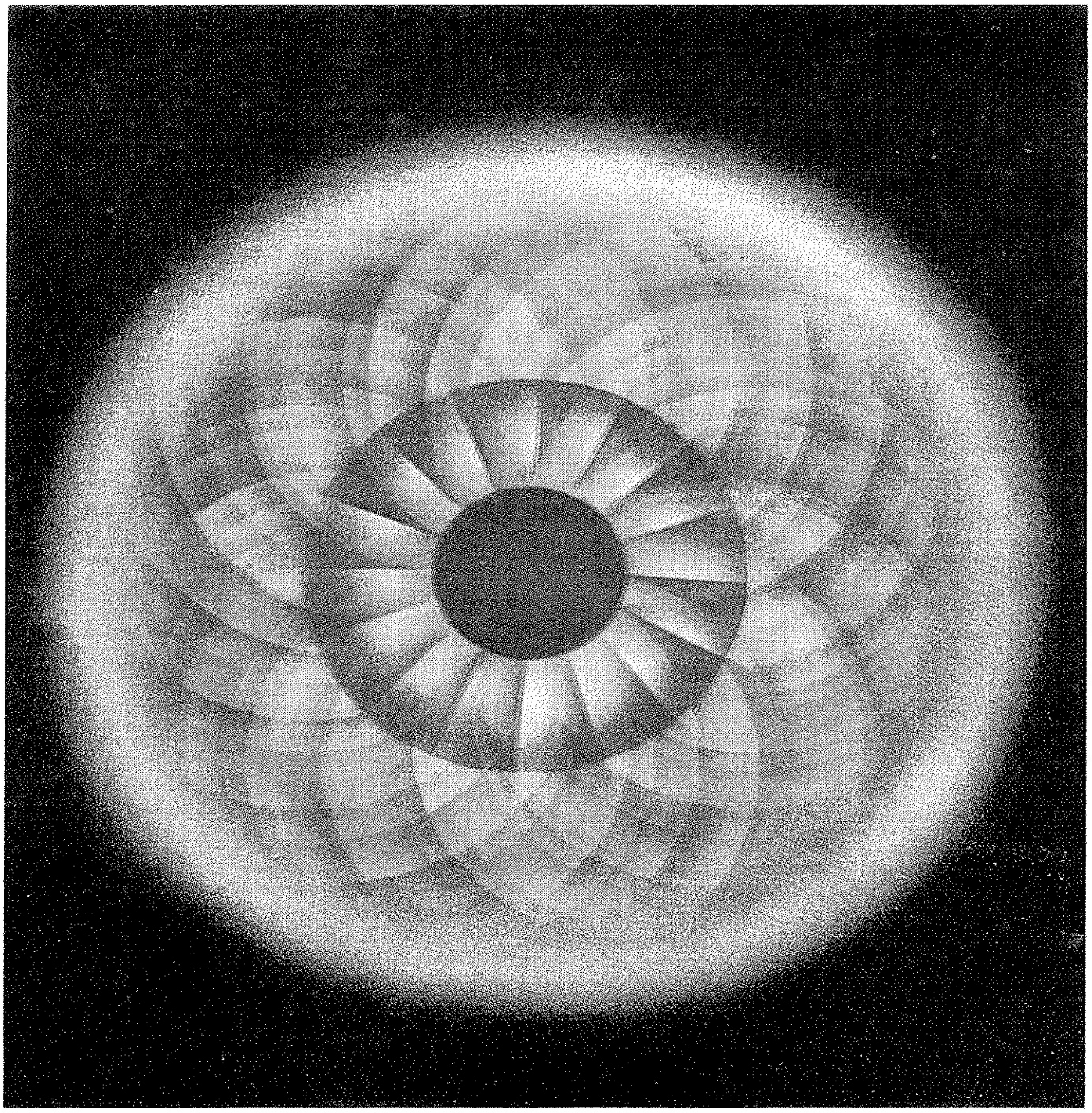
Meng Mein Chakra



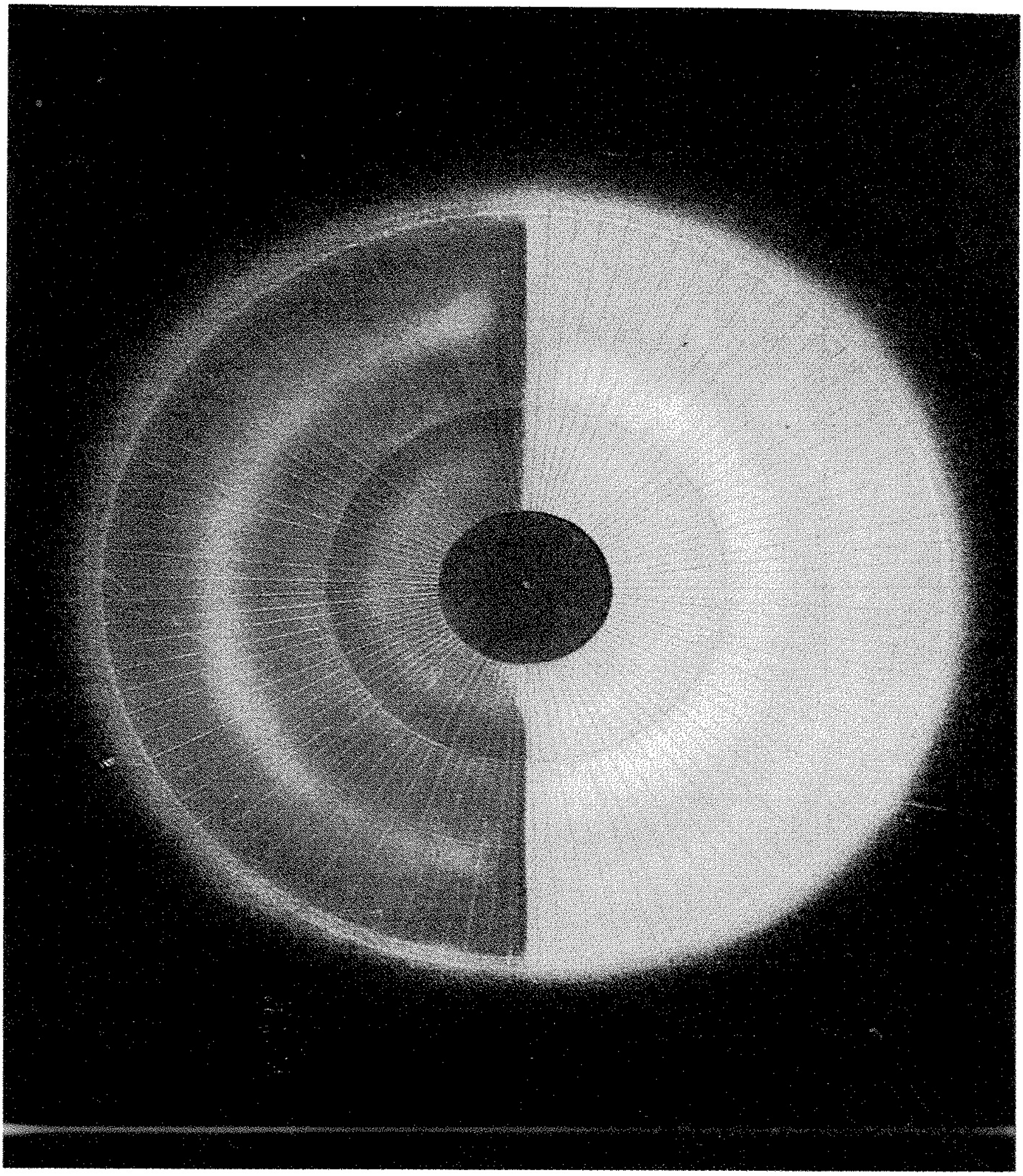
Front Heart Chakra



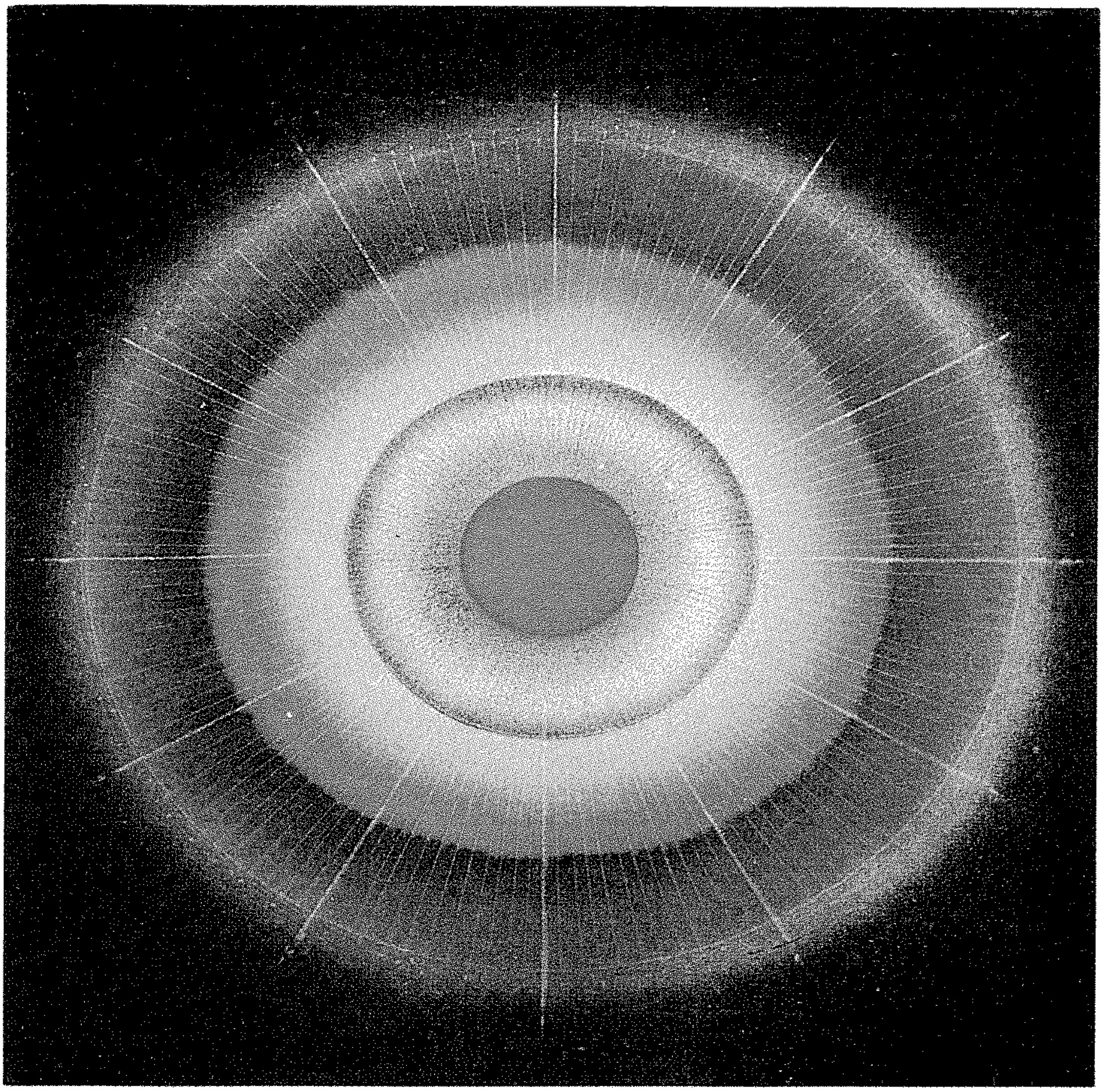
Back Heart Chakra



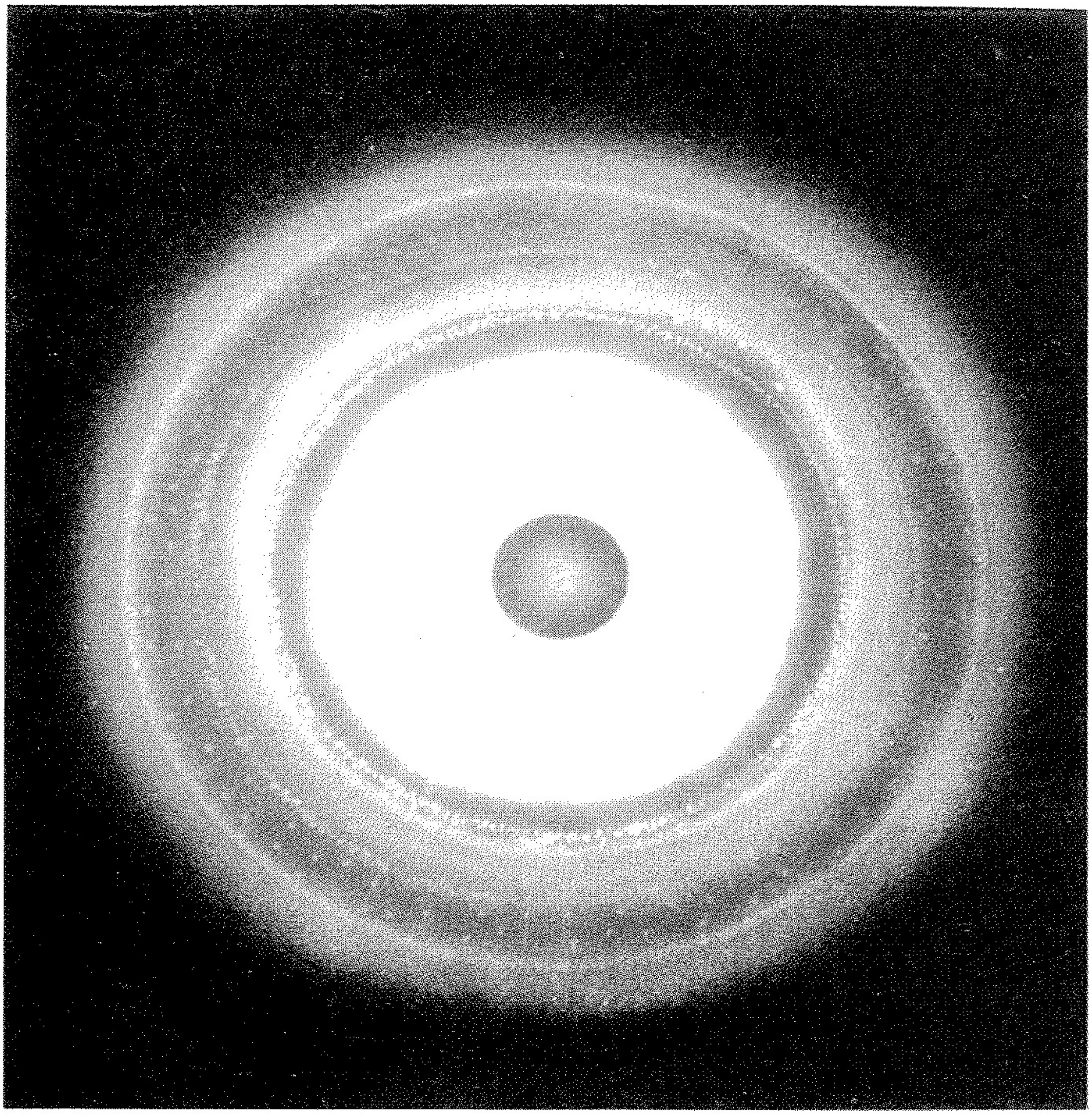
Throat Chakra



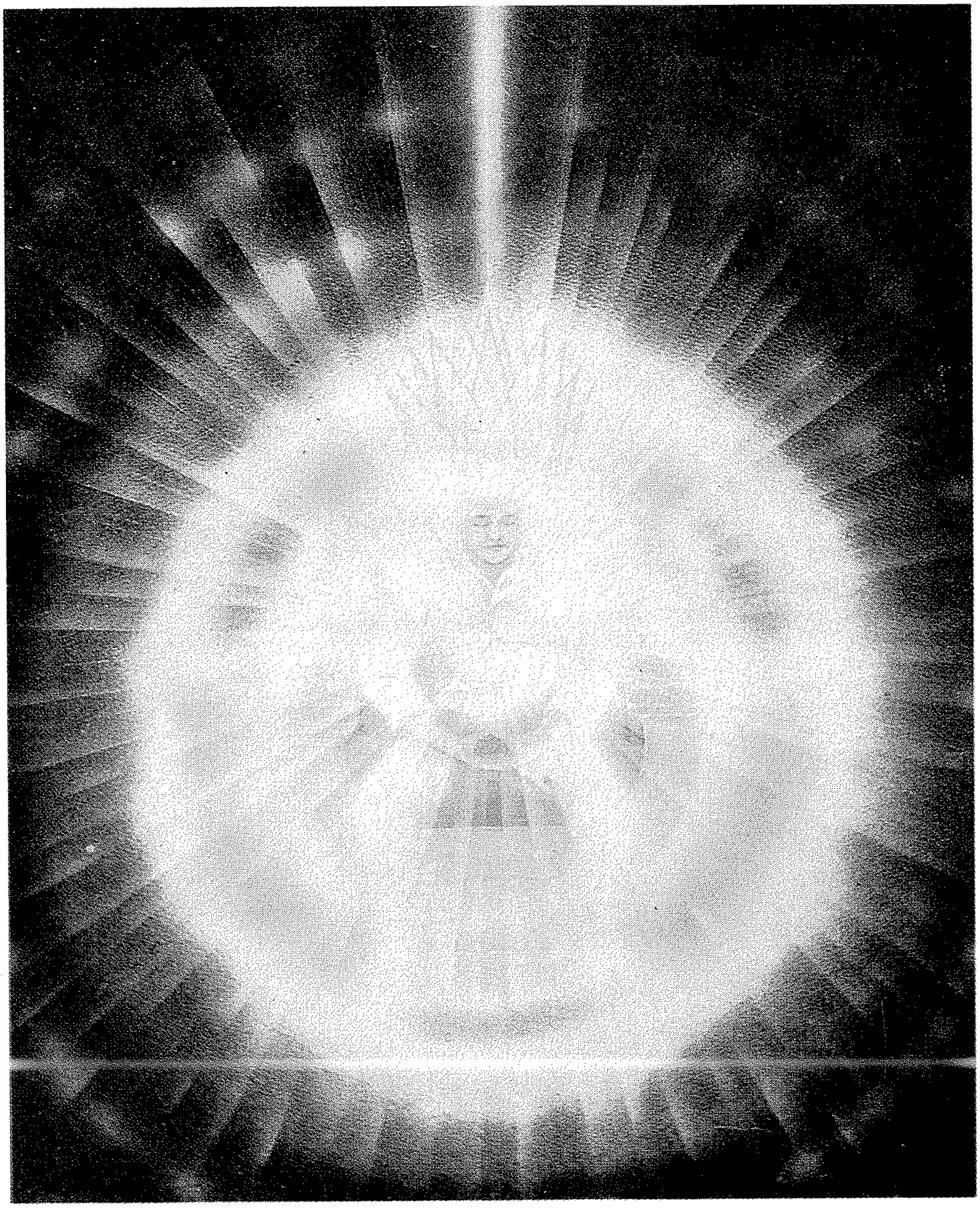
Ajna Chakra



Forehead Chakra



Crown Chakra



Activated Crown Chakra of a Spiritual Aspirant Doing Meditation on Twin Hearts

CHAPTER 3

Elementary Pranic Healing

When the body is worn out and the blood is exhausted (of its vital energy) is it still possible to achieve good results?

No, because there is no more energy left...vitality and energy are considered the foundation of life.. and how then can a disease be cured when there is no vital energy left within the body?

—The Yellow Emperor's Classic of Internal Medicine *(Hung Ti Nei Ching Su Wen)*

And Jesus said,.... someone has touched me, for I know that power (vital energy) has gone out of me.. she (the woman said in the presence of all the people for what purpose she had touched him (Jesus), and how she was healed immediately.

— Luke 8:45-47

TWO BASIC PRINCIPLES IN PRANIC HEALING

IN PRANIC HEALING, there are two basic principles: the *cleansing and energizing of the patient's bioplasmic body with prana or vital energy. It is by cleansing or removing the diseased bioplasmic matter from the affected chakra and the diseased organ and, energizing them (the affected chakra and organ) with sufficient prana or vital energy that healing is accomplished.* These two basic principles are the very foundation of pranic healing.

These basic principles of cleansing and energizing are also clearly manifested in the body. The body is cleansed by exhaling used-up air or

carbon dioxide and is energized by inhaling fresh air or oxygen. The physical body cleanses itself through its eliminative system, and is energized by taking proper food. The healer, therefore, must give equal emphasis on cleansing as well as energizing.

Cleansing is necessary to remove the devitalized diseased bioplasmic matter in the whole body or in the affected part or parts and to remove blockages in the bioplasmic channels. The healthy rays are cleansed, combed, and strengthened.

It must be noted that the affected part should be thoroughly cleansed before and/or after energizing is done. For more severe cases, the entire bioplasmic body has to be cleansed. Very often, after initial cleansing, the patient should be partially energized to facilitate further cleansing. This is like sweeping first a very dirty floor and then adding soap and water or cleansing chemical to clean and remove the stubborn dirt. The whole process may be repeated over and over again until the bioplasmic body is normalized. Without cleansing, the patient may suffer a radical reaction, which refers to the drastic steps the body takes in order to correct and normalize its condition. This is usually painful and uncomfortable, and may appear as the *initial worsening condition.* However, the body gradually improves after experiencing a radical reaction. But this reaction is quite unnecessary and can be avoided if proper cleansing is applied.

One such case is that of a patient who suffered from chronic abdominal pain, loose bowel movement and vomiting, caused by emotional factor. There was pranic congestion around her abdominal area. Energizing with prana was applied without cleansing the affected part. Although she was relieved, the pain, loose bowel movement and vomiting recurred and intensified within 20-30 minutes. These were radical reactions or steps taken by the whole physical body to cleanse and remove the diseased congested bioplasmic matter from itself in order to normalize its condition. Three hours later, cleansing and energizing with prana were applied on her abdominal area and she was completely relieved.

In several instances, the same patient was treated for the same complaint. In this case, the patient was relieved within a few minutes just by cleansing or removing the deseased bioplasmic matter in the affected part. Since the patient was relieved immediately, energizing was not applied. There was no radical reaction.

Cleansing is necessary in order to facilitate the absorption of prana



Fig. 3-1 Pranic healing is accomplished by removing the diseased energy and by energizing the affected parts with prana or vital energy.

or ki by the affected part. Energizing without first cleansing the part to be treated is just like pouring fresh coffee to a cup that is already filled with stale coffee; or trying to replace the dirty water in a sponge by pouring clean water on top of it. This approach is slow and quite wasteful. Fresh prana cannot flow easily into the affected part since the affected part is filled with diseased bioplasmic matter and the bioplasmic channels are blocked. The projected fresh prana is also not fully absorbed by the treated part. So, it is very possible that the ailment would recur immediately or within a short period of time.

There are several reasons why cleansing should be done before energizing:

1. Absorption of prana or ki is facilitated.

2. Healing takes a shorter time and less prana is required to heal the patient.

3. The possibility of radial reaction is reduced or eliminated.

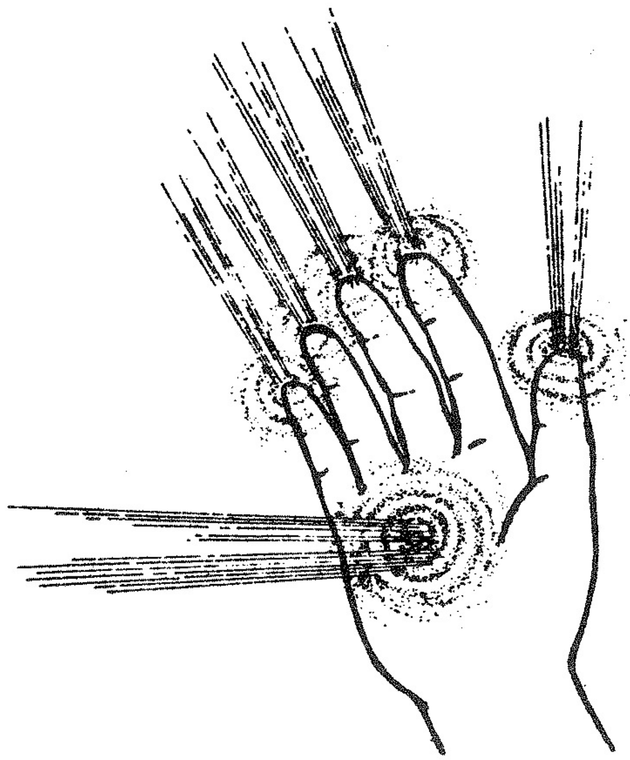


Fig. 3-2 Hand and finger chakras (energy centers)

4. The risk of damaging the finer bioplasmic channels or *meridians is also reduced.*

In simple cases, cleansing the bioplasmic body and/or the affected part is usually sufficient to heal the patient. In other cases, the diseased bioplasmic part is so depleted that the healer has to facilitate the healing process by energizing with prana.

HAND AND FINGER CHAKRAS

There are two very important chakras located at the center of each palm. These chakras are called the *left-hand chakra* and the *right-hand chakra*. They are usually about one inch in diameter. Some pranic healers have hand chakras as big as two inches or more in diameter. Although the hand chakras are considered as minor chakras, they have very important functions in pranic healing. It is through the hand chakras that prana is absorbed from the surroundings and projected to the patient. Both the right-and left-hand chakras are capable of absorbing and projecting prana or ki. But for right-handed persons, it is easier to absorb through the

left-hand chakra and project through the right-hand chakra and vice-versa for left-handed persons.

There is a mini chakra in each finger. These chakras are also capable of absorbing and projecting prana. The hand chakras project less concentrated or gentler prana while the finger chakras project more intense or stronger prana. Energizing infants, the elderly, and the very weak patients is done slowly and gently through the hand chakras.

By stimulating or activating the hand chakras, the hands become sensitized, thereby developing the ability to feel subtler matter and to scan the different auras. It is through scanning that the healer can locate the diseased areas in the bioplasmic body.

SEVEN BASIC TECHNIQUES IN ELEMENTARY PRANIC HEALING

There are seven basic techniques followed in the practice of elementary pranic healing:

1. Sensitizing the hands
2. Scanning the inner aura
3. Sweeping (cleansing): general and localized
4. Increasing the receptivity of the patient
5. Energizing with prana: hand chakras technique

    a. Drawing in prana
    b. Projecting prana

6. Stabilizing the projected prana
7. Releasing the projected pranic energy

All the techniques in this chapter have been tried and tested. Most of you will be able to produce positive results in just a few sessions by properly following the instructions. It is very important to maintain an open mind and to be persevering. Practise immediately what you have read and try them out for at least four sessions.



Fig. 3-3 Sensitizing the hands:
Place your hands three inches away from each other. Concentrate at the centre of your palms for about 10 minutes. Inhale and exhale slowly. Many of you may feel a warm tingling sensation or pulsation.

SENSITIZING THE HANDS

Since it takes considerable time to develop the auric sight, you should at least try to sensitize your hands in order to feel the bioplasmic energy field or the inner aura in order to determine which areas of the patient's bioplasmic body are depleted or congested.

PROCEDURE

1. Place your hands about three inches apart facing each other. Do not tense, just relax.

2. Concentrate on feeling the centre of your palms. Be aware of the centers of your palms for about 5-10 minutes; inhale and exhale slowly and rhythmically. Concentration is facilitated by pressing the centers of the palms with your thumbs before starting. It is by concentrating at the centers of the palms that the hand chakras are activated, thereby sensitizing the hands or enabling the hands to feel subtle energy or matter.

Eighty to ninety percent of you will be able to feel a tingling sensation, heat, pressure or rhythmic pulsation between the palms on the first try. It is important to feel the pressure or the rhythmic pulsation.

3. Proceed immediately to scanning after sensitizing your hands.

4. Practise sensitizing your hands for about a month. In general, your hands should be more or less permanently sensitized after a month of practice.

5. Do not be discouraged if you do not feel anything on the first try. Continue your practice, it is likely that you will be able to feel these subtle sensations on the fourth session. It is very important to keep an open mind and concentrate properly.

SCANNING

In scanning. it is helpful but not really necessary to first learn how to feel the size and shape of the outer and health auras before scanning the inner aura. This is to make the hands more sensitive since both the outer and health auras are subtler than the inner aura and also to prove to yourself the existence of the outer and health auras. In healing, we are primarily interested in scanning the inner aura. It is in scanning the inner aura that the troubled spots can be located.

When scanning with your hands, always concentrate at the centers of your palms. It is by concentrating at the center of your palms that the hand chakras remain or are further activated, thus making the hands sensitive to subtle energy or matter. Without doing this you will have difficulty in scanning.

PROCEDURE FOR SCANNING THE OUTER AURA

1. Stand about four metres away from your subject with your palms facing the subject and your arms slightly outstretched.

2. Slowly walk towards the subject, simultaneously trying to feel with your sensitized hands the subject's outer aura. Concentrate at the centres of your palms when scanning.

3. Stop when you feel heat, a tingling sensation or a slight pressure. You are now feeling the outer aura. Try feeling the size and shape of the outer aura, its width from head to waist, waist to feet, and from front to back. In most cases, it will feel like an inverted egg, the top being wider than the bottom.

4. It is very important that you gradually learn to feel the aura in terms of pressure in order to be more accurate in determining the width of the outer, health, and inner auras.

5. The outer aura is usually about one metre in radius but in some cases it may be more than two metres wide. Some hyperactive children have outer auras as big as three metres.

PROCEDURE FOR SCANNING THE HEALTH AURA

1. After determining the size and shape of the outer aura, gradually move forward a little, still retaining the earlier position.

2. Stop when you feel the subtle sensations again. These sensations may be slightly more intense. You are now feeling the health aura. Feel the size and shape of the health aura.

The health aura is usually about two feet in width. When a person is sick, his health rays droop and are entangled and his health aura decreases in size. Sometimes the health aura may decrease to twelve inches or less. The health aura of a very healthy and energetic person may be as big as one metre or more. It usually feels like a tapering cylinder, bigger at the top and smaller at the bottom.

PROCEDURE FOR SCANNING THE INNER AURA

1. Proceed to feel the inner aura with one or both hands. Move your hands slowly and slightly back and forth to feel the inner aura. The inner aura is usually about five inches in thickness. Concentrate at the centers of your palms when scanning in order that the hand chakras may remain or be further activated, thereby making the hands sensitive to subtle energy or matter.

2. Scan the subject from head to foot and from front to back. Scan the left part and right part. For example, scan the left and right ears

or scan the right and left lungs. When the inner aura of the right part and left part of the body are scanned, they should have about the same thickness. If one part is bigger or smaller than the other part, then there is something wrong with it. When, for instance, the ears of a patient were scanned and the inner aura of the left ear was found to be about five inches thick, while that of the right ear was only about two inches thick, it turned out, after questioning the patient, that the right ear had been partially deaf for 17 years.

3. Special attention should be given to the major chakras, the vital organs, and the spine. In many cases, a portion of the spine is usually either congested or depleted even if the patient does not complain about back problems.

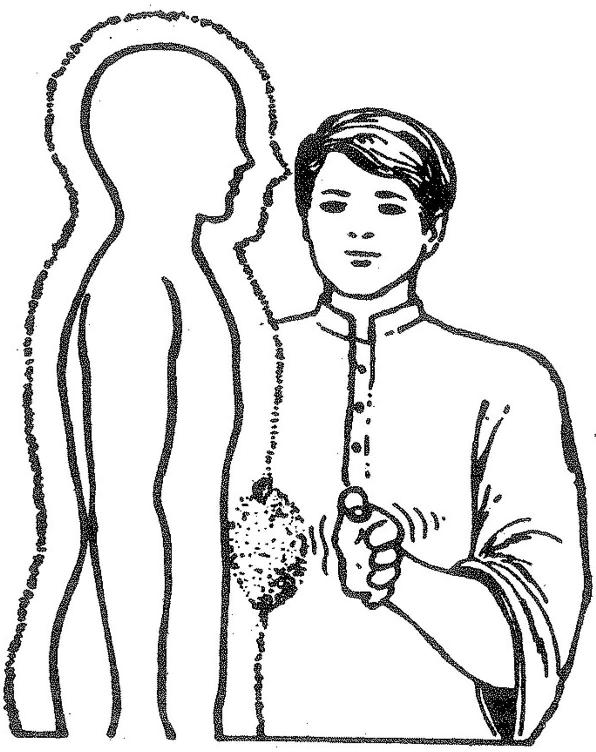
4. In scanning the throat area, the chin should be raised upward in order to get accurate scanning. The inner aura of the chin tends to interfere or camouflage the actual condition of the throat.

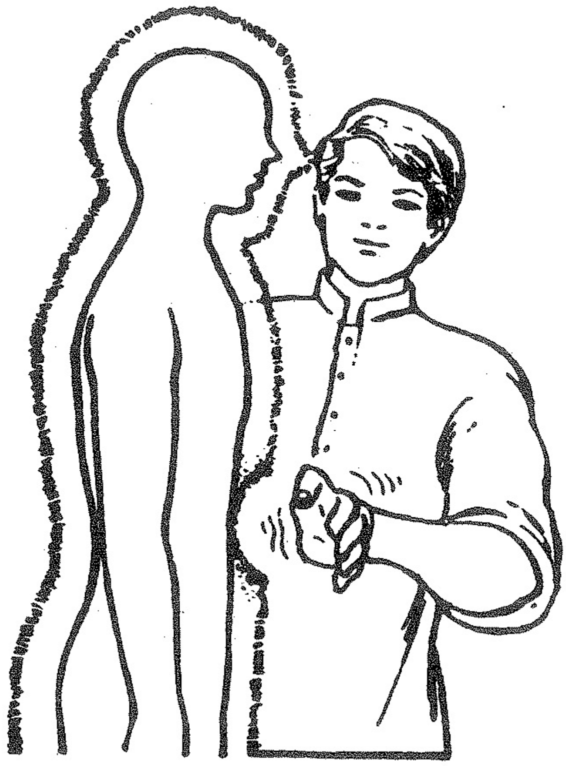
5. Scanning of the lungs should be done at the back and at the sides rather than the front in order to get accurate results. The nipples have two mini chakras that tend to interfere in the proper scanning of the lungs. A more advanced technique is to scan the lungs at the front, at the back and at the sides by using two fingers, instead of the entire hand.

6. Special attention should be given to the solar plexus since many diseases of emotional origin negatively affect the solar plexus chakra.

INTERPRETING RESULTS FROM SCANNING THE INNER AURA

1. In scanning your patient, you will notice that there are hollows or protrusions in some areas of the patient's inner aura. A hollow in an area, is caused by pranic depletion. The affected part is depleted of prana or there is insufficient prana in the affected area. The surrounding fine meridians are partially or severely blocked preventing fresh prana from other parts to flow freely and vitalize the affected part. In pranic depletion, the affected chakra is depleted and filled with dirty diseased bioplasmic matter. And usually it is partially underactivated.





pranic congestion pranic depletion

Fig. 3-4 Scanning the inner aura

2. When the area protrudes, it means there is *pranic congestion or bioplasmic congestion.* Too much prana and bioplasmic matter on the affected area causes the surrounding fine meridians to be partially or severely blocked. The excess prana and bioplasmic matter cannot flow out freely. This congested prana and bioplasmic matter become devitalized and diseased after a certain period of time since fresh prana cannot flow in freely or its inflow is greatly reduced, and the devitalized matter cannot flow out freely or its outflow is greatly reduced. In pranic congestion, the affected chakra is congested and filled with diseased bioplasmic matter. Usually it is partially overactivated.

3. An affected part may have pranic congestion and pranic depletion simultaneously. It means a portion of the affected part is hollow and another portion is protruding. For instance, a liver is congested or protruding on the left portion and is hollow or depleted on the right portion. Another example is that a portion of the left heart is congested or protruding and a portion of the right heart is severely depleted.

4. The smaller the inner aura, the more severe is the pranic depletion. The bigger the protrusion of the inner aura, the more congested

is the affected part. The smaller or bigger is the inner aura of the diseased part, the more severe is the sickness.

5. An area may have a *temporary pranic surplus* in which case there is nothing wrong. For instance, a person who has been sitting down for a long time when scanned may have big protrusion of the inner aura around the buttocks area. Since the surrounding meridians are not blocked, the condition normalizes after a short period of time.

6. An area may have *temporary pranic reduction* in which case there is also nothing wrong with it. An altercation that has just occurred is likely to cause a temporary pranic reduction around the solar plexus area. After a few hours of rest, the condition will normalize. But habitual altercation or anger may cause pranic depletion around the solar plexus area which results in abdominal ailment and possibly heart disease.

7. The physical condition of the patient should be carefully observed and the patient should be thoroughly questioned or interviewed before jumping to any conclusion.

8. As stated earlier, diseases manifest first on the bioplasmic body before manifesting on the visible physical body. There are cases in which there is pranic depletion or pranic congestion in the inner aura of the affected part although medical findings would show negative result or that the part is normal. In this case, the disease has not yet manifested on the visible physical body. *Therefore, pranic healing should be applied to the disease before it can manifest physicaly.*

SWEEPING

Sweeping is generally a cleansing technique. It can also be used for energizing and distributing excess prana. When cleansing is done on the whole bioplasmic body, it is called *general sweeping*. Cleansing done on specific parts of the body is called *localized sweeping*.

The hands are used in sweeping. There are two hand positions: *cupped-hand position* and *spread-finger position*. These two hand positions are used alternately. The cupped-hand position is more effective in *removing the diseased bioplasmic matter* while the spread-finger position is more effective in *combing* and *disentangling* the *health*

rays. General sweeping has been called aura cleansing or combing by some esoteric students.

Sweeping produces the following results:

1. It removes congested and diseased bioplasmic matter. Blocked meridians or bioplasmic channels are cleansed and unclogged. This allows prana from other parts of the body to flow to the affected part, facilitating the healing process.

2. Expelling of toxins, wastes, germs, and dirty bioplasmic matter is greatly facilitated by disentangling and partially strengthening the health rays. The health rays are further strengthened by energizing the whole body with prana.

3. By disentangling and strengthening the health rays, the health aura which acts as a protective shield is normalized. This increases one's resistance against infection.

4. Sweeping automatically *seals holes in the outer aura* through which prana leaks out. Without sealing the holes in the outer aura, the healing process is very slow even if the patient is energized with prana because prana would simply leak out. This is one of the contributing factors why sometimes there is regression or the disease comes back in a few minutes or hours after the patient has been healed.

5. Absorption of prana by the patient is greatly facilitated after sweeping or cleansing.

6. Sweeping is also used to distribute excess prana from a treated area to other parts of the body after it has been energized to prevent possible congestion.

7. Sweeping is used to energize by directing excess prana from the surrounding areas of the body or from a chakra or chakras to the affected part that is low in prana. For instance, a mild form of arthritis of the fingers was cured in minutes just by cleansing the fingers and sweeping or directing the excess prana from the hand chakra to the affected fingers.

8. Radical reaction is reduced or avoided by simply sweeping the patient thoroughly.

Sweeping is a very important pranic healing technique and it is very easy to learn. It cleanses, strengthens, and greatly facilitates the healing process. Many simple illnesses can be healed just by sweeping.

LOCALIZED SWEEPING

1. Place your hand or hands above the affected area. Concentrate on your hand and on the affected part, then slowly sweep away the diseased bioplasmic matter. This is just like cleaning a dirty object with your hand.

2. Strongly flick your hand to throw away the dirty bioplasmic matter.

3. The sweeping movements can be done in any direction: vertically, horizontally, diagonally or in L-shape.

4. For simple ailments, apply localized sweeping 20 to 30 times on the affected area. In many cases, the patient may feel partial or complete relief. This is very useful especially in treating dysmenorrhea, stomach pains, loose bowel movement, headaches, and others.

5. For more severe ailments, the number of localized sweeping should be increased. For cyst, apply localized sweeping for about 50 times; for acute hepatitis, about 100 times or more, since the affected part is very inflamed; for tumour or cancer, about 300 to 500 times because the affected part is extremely congested. In some cases, the relief from pain is very substantial. For infants and small children, the number of localized sweeping is reduced.

6. For experienced and proficient pranic healers, the number of sweeping is also greatly reduced.

Sweeping is very easy and can be learned almost immediately by most people. Sometimes in localized sweeping, the diseased bioplasmic matter is transferred from the affected part to another part of the body. For instance, one practitioner was sweeping away the congested bioplasmic matter at the back of the head of a patient, a part of it was transferred to the neck and shoulder areas. This caused the pain at the back of the head to partially move to the neck and shoulder areas. Should you encounter a similar situation, just apply localized sweeping on the newly affected area.

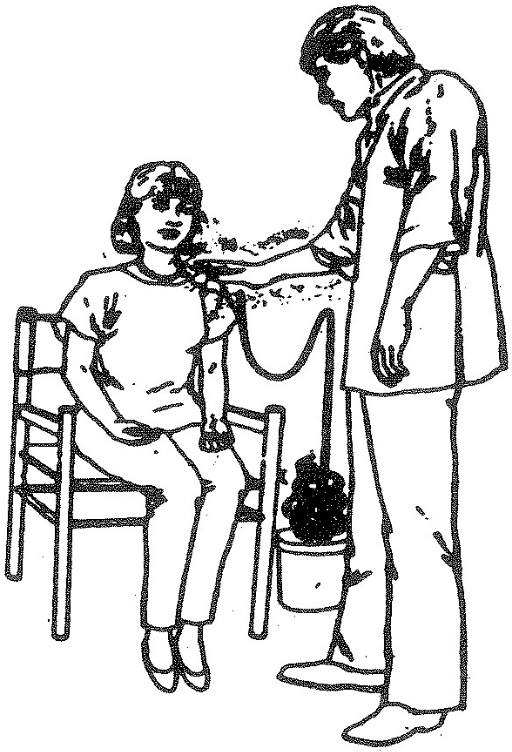


Fig. 3-5 Localized sweeping:
The rate of healing is increased by cleansing or removing the diseased energy from the affected part. Many minor ailments can be partially or completely relieved by applying localized sweeping about 30 times or more on the affected area.

GENERAL SWEEPING

General sweeping is done with a series of downward sweeping movements only. In downward sweeping, you start from the head down to the feet. Upward sweeping movements are not used in cleansing but are used only to reawaken patients who may have fallen asleep or who may have become slightly drowsy. In upward sweeping, you start from the feet up to the head.

PROCEDURE

1. Cup your hands and place them six inches above the head of the patient. Do not unnecessarily touch the patient. Maintain a distance of about two inches from the patient's body to your hands.

2. With your hands still cupped, sweep your hands slowly downward from the head to the foot following line No. 1 as shown in the illustration. Slightly raise your hands and strongly flick them downward to

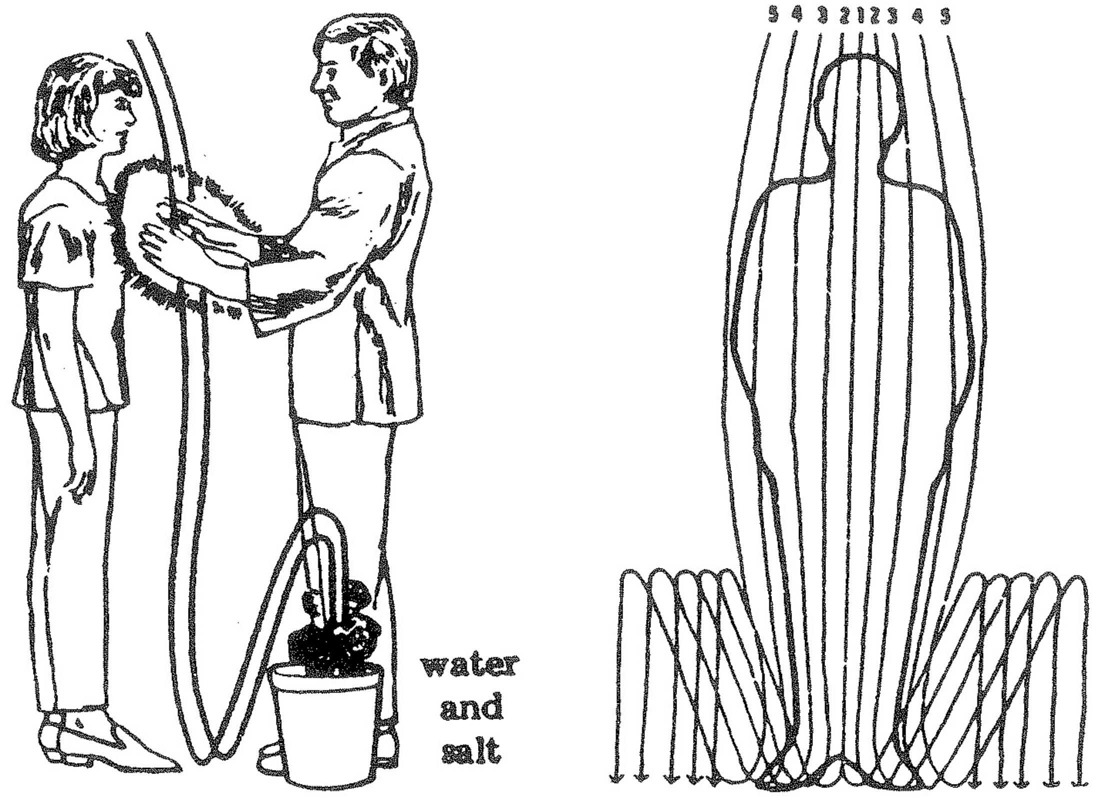


Fig. 3-6 General sweeping:
By cleansing or removing the diseased energy, circulation of vital energy or prana is enhanced; thereby, increasing the rate of healing. General sweeping can be done with the patient standing, sitting or lying down. This technique is very effective in treating fever.

throw away the dirty diseased bioplasmic matter. This is very important to avoid recontaminating the patient with the diseased bioplasmic matter, and also to avoid contaminating yourself which would result not only as pain in your fingers, hands, and palms but may result in the weakening of your body and/or illness similar to that of the patient.

3. Repeat the process in Procedure No. 2 with spread-finger position instead of the cupped-hand position. This is to disentangle and strengthen the health rays. This is called combing.

4. Repeat the whole process in Procedure Nos. 2 and 3 on lines 2, 3, 4, and 5 as shown in the iliustration.

5. Apply downward sweeping on the back of the patient by following the Procedure in Nos. 2, 3, and 4.

6. It is very important to concentrate and have the intention to remove the diseased bioplasmic matter. Without this, the sweeping process becomes less effective and more time-consuming. It is the intention or the application of the will with the aid of the hands that the diseased bioplasmic matter is thoroughly and quickly removed.

With regular practice, you can apply sweeping with great ease and with minimum effort.

7. After the downward sweeping, some patients may become sleepy. You may apply a few upward sweeping movement to reawaken or make the patient more alert. There is no need to flick your hands after the upward sweeping. Upward sweeping is not a cleansing technique but a technique to reawaken the patient. It should be applied only after the patient has been relatively cleansed.

Warning: To apply upward sweeping movement before applying the downward sweeping may result in the diseased bioplasmic matter going to or getting stuck in the head area which may have negative physical effects.

How many times should general sweeping and localized sweeping be applied on a patient? The answer: as many times as required. There is no fixed number of times.

BIOPLASMIC WASTE DISPOSAL UNIT

The diseased bioplasmic matter has to be disposed of properly in order to maintain a bioplasmically clean room and to avoid contaminating yourself and the other patients from this dirty bioplasmic matter. The diseased bioplasmic matter, when removed from the patient's body, is still connected to the patient by bioplasmic threads. The Hawaiian shamans (healers) or kahunas call the bioplasmic thread as invisible aka thread. In esoteric parlance, this is called etheric thread. Unless the diseased bioplasmic matter is properly disposed, there is the possibility that it may go back to the patient.

To make a bioplasmic waste disposal unit, simply put about a litre of water into a bowl and add a handful of salt into the water. It has been clairvoyantly observed that water is capable of absorbing dirty bioplasmic matter and that salt breaks down the dirty bioplasmic matter.

After every sweeping or cleansing, you should flick your hands toward the bioplasmic waste disposal unit.

You can perform this simple experiment:

Get two bowls of water, put salt in one bowl and do not put salt in the other bowl. Scan the two bowls before and after flicking the dirty bioplasmic matter to each bowl. The dirty bioplasmic matter can be obtained from sweeping your patients. Leave the bowls for about two hours and note the difference. The bioplasmic matter on the bowl of water with salt has dissipated which means you can hardly feel the diseased bioplasmic matter, while that on the other bowl with watter without salt, is still intact.

Some healer use water, sand, water with tobacco, meat and other organic matter as bioplasmic waste disposal units. Some American Indian shamans use twigs as bioplasmic waste disposal unit. The twigs are placed in the mouth of the shaman and the diseased bioplasmic matter is sucked out or extracted by the use of the mouth. The twigs are used to catch the diseased bioplasmic matter. The diseased bioplasmic matter is symbolically seen by some clairvoyants as spiders or insects or some other repulsive forms. Some shamans do not place anything in their mouths. They just simply suck out the diseased bioplasmic matter and "dry vomit" it out. For beginners, there is the danger of literally swallowing the diseased bioplasmic matter. It is safer to use sweeping.

WASHING OF THE HANDS

Before healing, after sweeping, and after energizing, wash both hands up to the elbows thoroughly with water or water with salt. This is to wash away some of the diseased bioplasmic matter or diseased energy left on the hands of the healer and also to reduce the possibility of contaminating oneself or absorbing the diseased energy into one's system. Otherwise, this may manifest as pain in the fingers, hands, arms or manifest as the patient's symptoms in the healer's body. Washing is also necessary to prevent bioplasmic contamination of your next patient. You may also use 70 percent ethyl or isopropyl alcohol; this has a disintegrating effect on the diseased bioplasmic energy.

When treating patients with contagious diseases, the hands should preferably be washed with germicidal soap to reduce the possibility of infecting yourself and the next patient.

INCREASING THE RECEPTIVITY OF THE PATIENT

Healing will be a lot easier if the patient is relaxed and receptive or does not offer strong resistance. If the patient is relaxed, his body can absorb more pranic energy. The projected prana can be rejected for the following reasons: first, if he is strongly biased against this type of healing; second, if he dislikes the healer; and third, if he does not want to get well.

It is, therefore, advisable to establish rapport with the patients to reduce resistance. Rapport can be established by smiling at the patient, greeting and treating the patient in a kind and courteous manner. If the patient does not know anything about pranic healing, then the healer should briefly and clearly explain the nature of pranic healing.

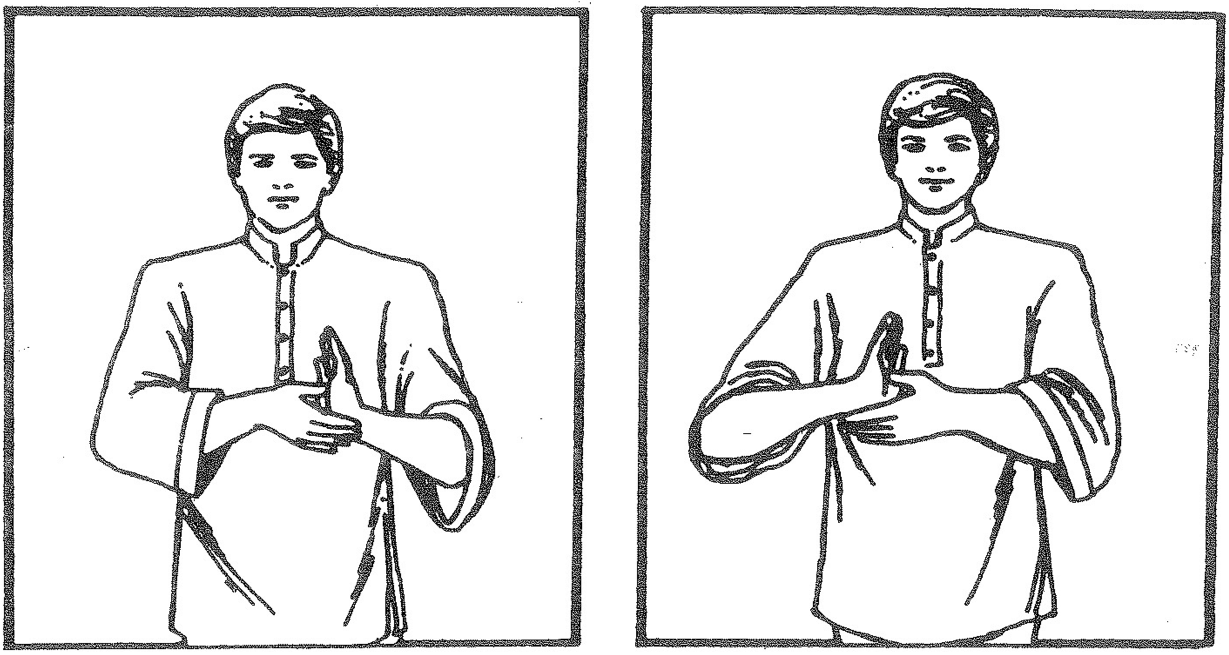
If there is strong resistance on the part of the patient, request him to assume the receptive pose during the treatment. Request the patient to turn his palms upward and to bend his head slightly downward. Ask the patient to close his eyes. This is to reduce his resistance and, therefore, make the healing a lot easier.

To further increase the receptivity of a skeptical patient, instruct him to mentally repeat several times during treatment the following affirmation: "I willingly, fully and gratefully accept all the healing energy... in full faith, so be it!"

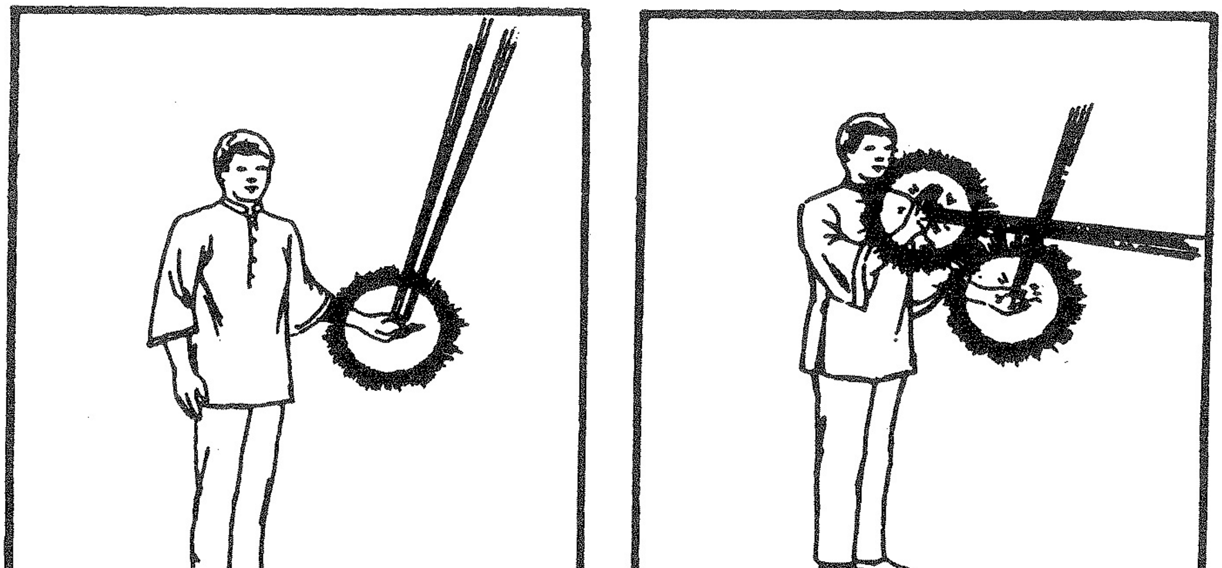
Or, when the patient is being energized, you may request the patient to visualize his body and the affected part being filled with light or pranic energy, or that he is inhaling light or pranic energy into his body and the affected part. This will greatly facilitate the rate of assimilation of pranic energy.

ENERGIZING WITH PRANA: HAND CHAKRAS TECHNIQUE

When projecting prana to the patient's bioplasmic body, one should simultaneously draw in air prana or air vitality globule from the surroundings.



a / b.) Press the center of your palms with your thumb for a few seconds to facilitate your concentration.



c) Concentrate at the center of your palm that will be used for drawing in pranic energy for about 15 seconds

d) Simultaneously concentrate at the centerof both palms. Many of you will feel some sort of energy or current after several minutes.

Fig. 3-7 *Energizing with prana: hand chakras technique*
To energize, place the projecting hand near the affected part and concentrate simultaneously at the centre of each palm.

This would prevent draining or exhausting oneself and becoming susceptible to infection and diseases.

There are many ways of drawing in prana and projecting prana; one of the safest and easiest ways is through the hand chakras. One of the hand chakras is used to draw in air prana and the other to project prana or vital energy to the patient. Both left and right hand chakras can either predominantly draw in or project prana. The hand chakra alternately draws in and project prana at a rapid rate. Whether it predominantly draws in prana or predominantly projects prana is a matter of intention or will. You can use either the right-hand chakra to project prana or the left-hand chakra to draw in prana or vice-versa. This is a matter of personal preference. With the right-handed, it is easier to draw in prana using the left-hand chakra and project prana with the right-hand chakra and vice-versa for the left-handed persons.

Prana is drawn in through one of the hand chakras and projected through the other hand chakra. Attention or concentration should be focused on the hand chakras (on the centres of the palms) and on the part to be treated with more emphasis on the hand chakras. Focusing too much on the part being treated than on the two hand chakras is a common mistake done by beginners. This would tend to reduce the flow of prana coming in and going out.

PROCEDURE

1. Press the centres of your palms with your thumbs to facilitate your concentration.

2. The drawing-in hand should be turned upward while the projecting hand should be turned downward or outward. The reason behind this is because we have been conditioned to receive with the hand turned upward and to give with the hand turned downward or outward. When a child asks for something from the parent, the parent gives with the hand turned downward while the child receives with the hand turned upward.

3. Concentrate or focus your attention at the centre of your palm that will be used for drawing in pranic energy for about ten to fifteen seconds. This is to partially activate the hand chakra, thereby enhancing its ability to draw in pranic energy. If you intend to draw in pranic energy

through your left hand, then concentrate at its centre.

4. Place the other hand near the affected part and concentrate simultaneously on the centres of both hands. If you intend to project with your right hand chakra, place your right hand near the affected part. Maintain a distance of about three to four inches away from the patient. Continue concentrating or focusing your attention on the centres of your palms until the patient is sufficiently energized. For simple cases, this may take about 5-15 minutes for beginners.

5. There should be an initial expectation or intention to draw in prana from one hand chakra and to project prana through the other hand chakra. Once the initial intention or expectation has been formed, there is no need to further consciously expect or will to project. The position of the hands, the initial expectation, and the concentration on the centers of the palms will cause prana to be automatically drawn in through one of the hand chakras and projected out through the other hand chakra.

6. Some healers commit the mistake of concentrating too much on the projecting hand and not enough on the receiving hand. As a result, they are not able to project enough pranic energy because they are not drawing enough of it. Also they tend to become easily exhausted since they are using their own pranic energy instead of that from the surroundings. Therefore, the healer should concentrate more on the receiving hand than on the projecting hand in order to avoid being depleted.

7. When energizing or projecting prana, you must will or form an initial intention directing the projected prana to go to the affected chakra and then to the affected part. It is critically important that the projected prana be directed to the affected part. This will produce a much faster rate of relief and healing. Just energizing the affected chakra without willing or directing the pranic energy to go to the affected part will result in a slower distribution of prana or vital energy from the treated chakra to the affected part, thereby producing a slower rate of relief and healing.

8. The left and right armpits should be slightly opened to allow easier flow of prana from one hand chakra to the other hand chakra. This is important.

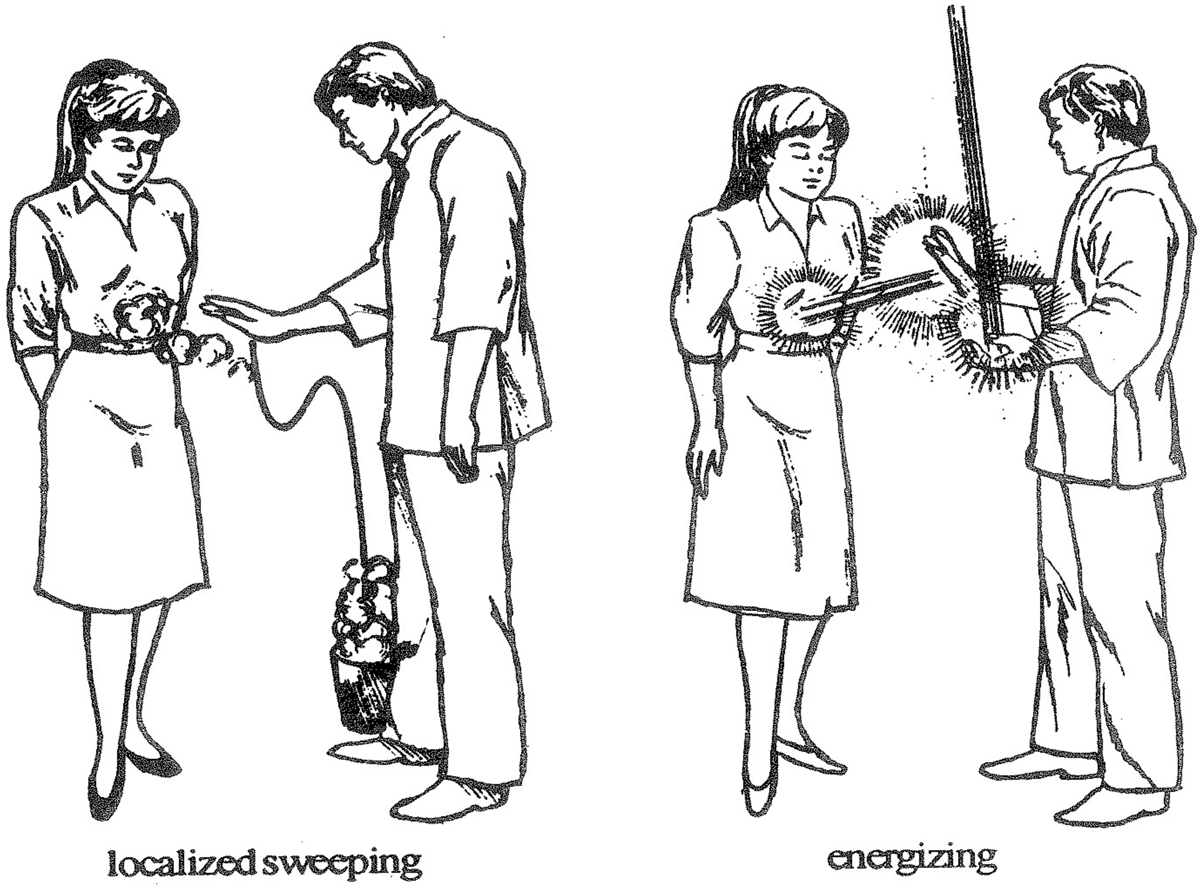


Fig. 3-8 How to treat minor ailments: Just apply localized sweeping about 30 times or more, and energizing on the affected part.

9. If you feel a slight pain or discomfort on your hand while energizing, flick your hand to throw away the absorbed diseased bioplasmic matter. When energizing, the hand should be flicked regularly to throw away the diseased bioplasmic matter.

10. Energizing should be continued until the treated part is sufficiently energized. The affected part has enough prana if you feel a slight repulsion coming from the treated area or if you feel a gradual cessation of the flow of prana from your palm to the treated area. The flow of prana may feel like a warm moving current or just plain subtle moving current. The feeling of slight repulsion or cessation of flow is due to the equalization of pranic energy level between your hand and the treated area. For beginners, energizing with prana may take 5-15 minutes for simple cases and about 30 minutes more for more severe cases.

11. Cross-check whether the treated area is sufficiently energized by simply re-scanning the inner aura of the treated part. If it is not, then energize further until the treated part has sufficient prana.

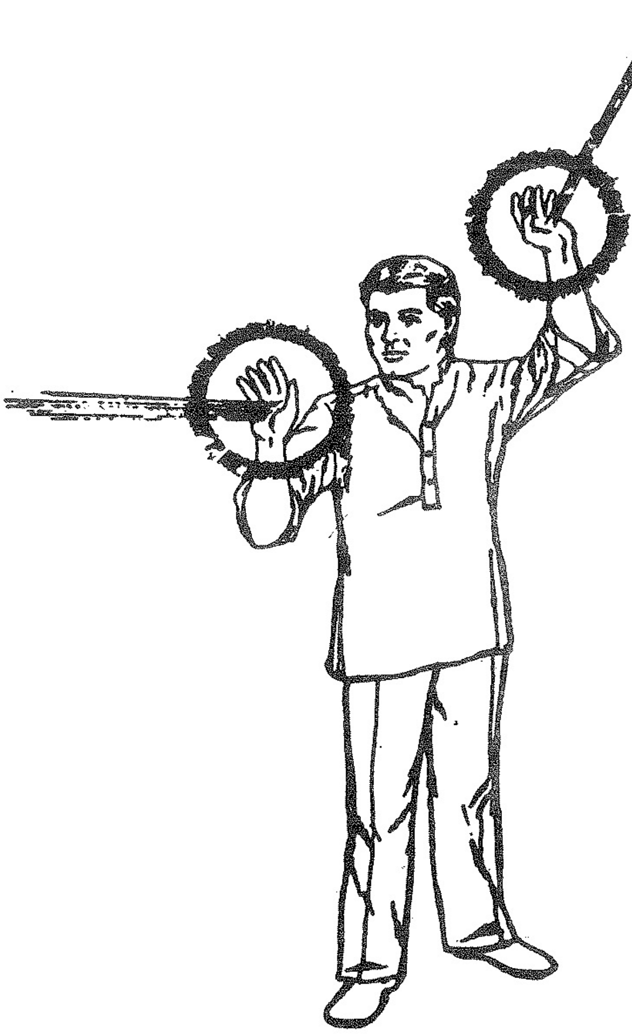


Fig. 3-9 Energizing: Reaching for the sky pose

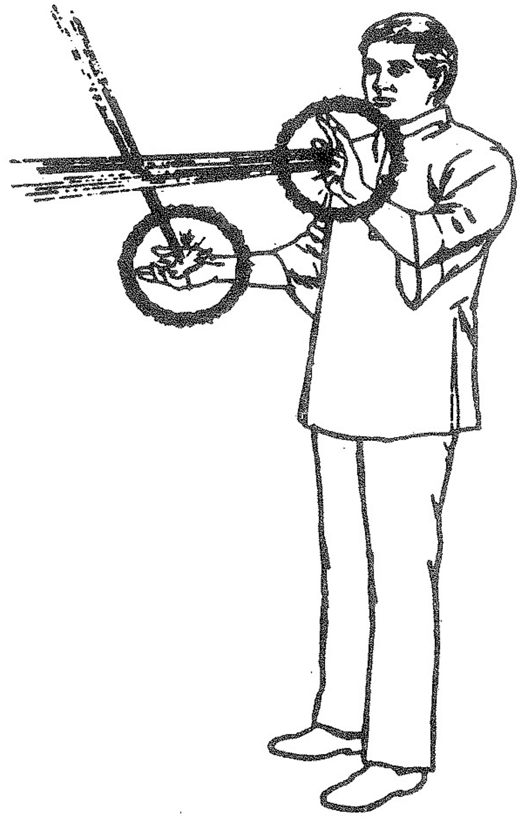


Fig. 3-10 Energizing: Egyptian pose (standing position)

12. If the treated part is over-energized to a high degree; apply distributive sweeping to prevent possible pranic congestion. This is done by sweeping the excess prana with your hand to the surrounding area. Cross-check the result by scanning. If the treated part is over-energized to a slight degree by only three inches, then just leave it as it is.

13. Prana or ki may also be projected through the fingers or finger chakras other than the hand chakra. The prana coming out from the finger chakras is more intense. If the projected prana is too intense, the patient may feel pain and a boring or penetrating sensation which is quite unnecessary. It would be better to master energizing through the hand chakras before trying to energize through the finger chakras.

In energizing with prana, visualization is helpful but not necessary. Just relax and calmly concentrate on the hand chakras. The result will automatically follow. The technique is simple, easy and quite effective. Try it and judge for yourself.

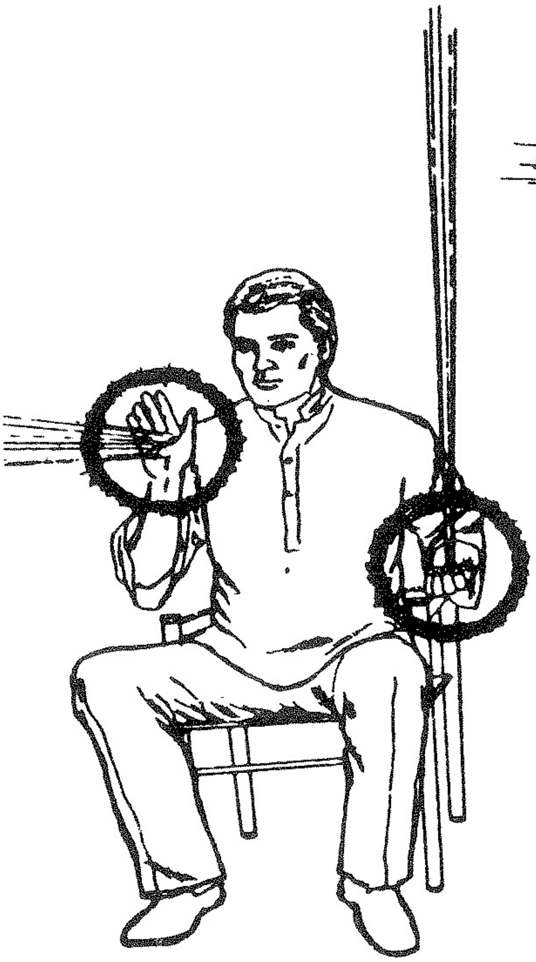


Fig. 3-11 Energizing: Egyptian pose (sitting position)

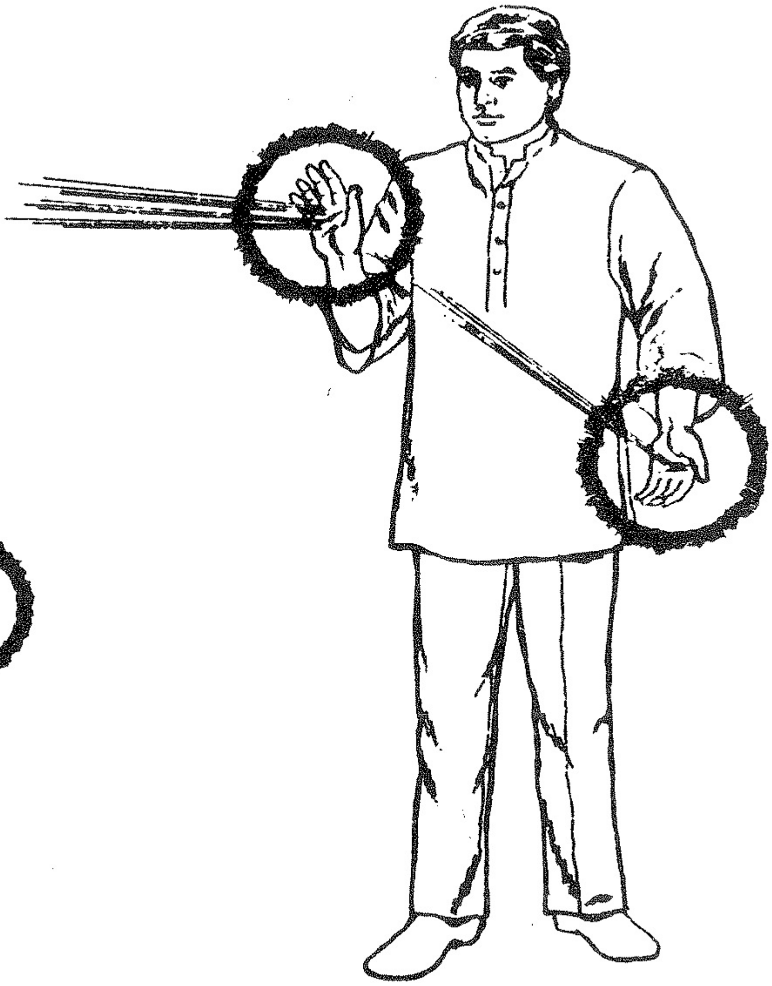


Fig. 3-12 Energizing: Casual pose

If the healer prefers to visualize, he can visualize the projected pranic energy as "white light" but not "coloured light." Elementary and intermediate pranic healers should preferably avoid using colour-pranic energy when healing since the improper use of this may cause adverse effects on the patient. It should preferably be used by advanced pranic healers only.

In drawing in prana, there are several possible positions: "reaching for the sky" pose, "egyptain" pose, and "causal" pose. In the "reaching for the sky" pose, raise the "receiving" arm and turn the palm upward. The act of raising the arm upward is like that of unbending a water hose. There is a meridian or bioplasmic channel in the armpit area which is connected to the left hand chakra and the right hand chakra. The unbending of this meridian allows prana to flow with minimum resistance. The act of concentrating on the receiving hand chakra is like turning on the water

pump. By concentrating on the receiving hand, its chakra is activated and draws in a lot of prana.

In the "egyptian" pose, bend the elbow of the receiving hand until it is almost parallel to the ground. The arm is moved slightly away from your body to make a small opening in your armpit area. This has the effect of unbending the meridians in the armpit area. The palm is turned upward. This conditions the mind to receive prana.

In the "casual" pose, let your receiving arm hang loosely and casually. The arm is moved slightly away from the body to allow a small opening in the armpit area. The palm is in casual position and is not raised upward. The casual position requires more concentration for beginners since the upward position of the palm which conditions the mind to receive prana is not used.

The author usually uses the "egyptian" pose because it is more comfortable and does not look too strange. This reduces the resistance from the patient. It is quite possible for a patient to partially and unintentionally block most of the prana projected to him by the healer, if he finds the healer too strange or if he strongly rejects and disbelieves this form of healing. That is why it is better to establish rapport with the patient to make healing faster and easier.

STABILIZING THE PROJECTED PRANA

One of the potential problems in pranic healing is the instability of the projected prana. The projected prana tends to gradually leak out causing the possible recurrence of the illness. This potential problem can be handled by thoroughly cleansing or sweeping the part to be treated and by stabilizing the projected prana.

The projected prana can be stabilized in two ways:

1. Finishing energizing with prana by projecting blue prana. This is done by visualizing and projecting light blue prana on the treated part.

2. Willing or mentally instructing the projected prana to remain or stabilize.

You can perform this experiment to prove to yourself the validity of these principles and techniques.

PROCEDURE

1. Using the hand chakras technique. Project "white" prana on top of a table for about one minute and simultaneously visualize and form it into a ball without willing it to remain. This is the first pranic ball.

2. Project, visualize and form a blue pranic ball for about one minute without willing it to remain. This is the second pranic ball.

3. Project and form a white pranic ball for about one minute and will or mentally instruct the pranic ball to remain for an hour. This is the third pranic ball. Make sure the locations of these balls are properly marked.

4. Scan the three pranic balls to make sure they are properly formed.

5. Wait for about 20 minutes and scan the three pranic balls again. You may find that the first pranic ball is already gone or greatly reduced in size while the second and third pranic balls are still quite intact.

Do try this experiment immediately. It is simple and easy to perform.

RELEASING THE PROJECTED PRANIC ENERGY

A healer will notice that it is relatively easier to be detached when healing strangers than when healing one's own children, relatives or close friends. This is because of the tendency of the healer to be "overconcerned" or too anxious with the result, because of the emotional attachment to the patient. Clairvoyantly, this attachment is seen as an etheric or energy cord (cord of light) linking the healer to the patient. Because of this cord, there is a tendency that the projected prana may return to the healer; therefore, the patient may get well slowly instead of rapidly. To avoid this, the healer should visualize himself cutting the said etheric cord or "cord of light" with a pair of "imaginary" scissors or a knife.

Also, it is better not to think about the patient immediately after the treatment because the etheric link might be re-established. Furthermore, if the patient is very depleted, it is possible for the healer to unknowingly continue energizing the patient even long after treatment, which in the long run, will cause the healer to be depleted. Should this happen the healer must calmly visualize himself cutting the etheric cord again.

Under normal circumstances, when the healer is calm and detached (but not indifferent to the patient), the projected pranic energy is released and the etheric cord automatically cut.

SUGGESTED PRACTICE SCHEDULE

1. Sensitizing the hands — 5-10 minutes per day.
2. Scanning — 5-10 minutes per day
3. General and localized sweeping — 10 minutes per day.
4. Energizing with prana — 10 minutes per day.

The above schedule should be followed for at least three to five weeks to prepare you in case there is a sudden need to heal somebody like your own child or others of simple cases like fever, loose bowel movement, gas pain, muscle pain and insect and bug bites.

Preferably, these techniques should be applied on actual patients. If this is not possible, then get a friend or a relative to practise on.

If you are one of those few who are not able to sensitize your hands on the first session, just proceed to sweeping and energizing with prana. Continue the practice of sensitizing your hands. In general, you should be able to accomplish this in three to four sessions.

It is advisable and preferable to learn to heal simple cases first (at least 30 cases) before proceeding on your own to treat more difficult or severe cases. This is necessary in order to gain experience and confidence.

WHEN A HEALER SHOULD NOT HEAL

1. A healer should not heal when he is sick or suffering from general weakness. This is to avoid the transference of diseased bioplasmic matter or diseased energy to the patient.

2. A healer should also not heal when he is feeling very angry or irritated, because the projected pranic energy will be contaminated with anger and other negative emotions. This may cause the patient to become worse.

FIVE THINGS TO AVOID IN PRANIC HEALING

1. Do not apply too intense and too much prana on infants, on very young children, on the very weak and on elderly patients. With infants and very young children, their chakras (energy centers) are still small and not quite strong. With very weak and elderly patients, their chakras are weak. Applying too much prana or too intense energizing on these patients will result in a choking effect on their chakras. This is similar to the choking reaction of a very thirsty person who drinks too much water in too short a time. Infants and children should be energized gently and gradually and only for a shorter period of time, for their chakras being quite small, can easily be overenergized and congested. The ability of the very weak and old patients to assimilate prana is very slow. Therefore, this type of patients should be energized gently, gradually, and for a longer period of time since their body is quite depleted. They should be allowed to rest and assimilate prana for about 15-20 minutes before energizing them again.

If the solar plexus chakra (energy center) is suddenly overenergized resulting in the choking effect on the chakra, the patient may suddenly become pale and may have difficulty in breathing. Should this happen, apply localized sweeping immediately on the solar plexus area. The patient will be relieved immediately. Although this type of case is rare, it is presented in order to show what to do in case something like this happens.

Treating infants, children and elderly patients is just like shaking hands with infants, children and the very old people: your grip tends to be gentle, whereas, when shaking hands with adults and younger people, your grip tends to be firmer and stronger.

2. Do not energize the eyes directly. The eyes, being delicate, will be easily congested with prana if energized directly and may be damaged in the long run. The eyes are energized through the back of the head (backhead chakra), the area between the eyebrows (ajna chakra), and the temples (temple chakra). In case the eyes are sufficiently energized, the excess prana would just flow to other parts of the body.

3. Do not directly and intensely energize the heart for a long time. It is sensitive and delicate. Too much prana and too intense energizing may cause severe pranic congestion of the heart. The heart should be energized through the back of the spine near the heart area. In energizing the heart through the back, prana flows not only to the heart but to other parts of the body. This reduces the possibility of pranic congestion of the heart. If the heart is energized through the front, the flow of prana is localized around the heart area, thereby increasing the possibility of pranic congestion.

4. With infants, small children, and older people, do not energize the meng mein chakra. This may activate the meng mein chakra and cause the infant, small child or elderly patient to have hypertension which may affect the brain. With pregnant women, this chakra should also not be treated since it may cause adverse effects on the unborn child. This chakra should be treated only by experienced pranic healers.

5. Do not energize the spleen chakra of infants or children because they may faint due to pranic congestion. Should this happen, just apply general sweeping several times to remove the excess pranic energy. The spleen chakras of patients with hypertension or a history of hypertension should also not be energized because the patients' condition might become worse. However, this chakra is used to treat patients who are very weak or very depleted. It is important that the spleen chakra should be treated only by advanced or experienced pranic healers.

Pranic healing is quite safe as long as you follow properly the given guidelines and instructions.

STEPS IN HEALING

1. Observe and interview the patient.

2. Scan the affected parts, the vital organs, major chakras, and the spine.

3. Apply general sweeping.

4. Do localized sweeping in the affected areas.

5. Re-scan the affected parts. In case of pranic congestion, scan to determine whether the congestion has been significantly reduced. For pranic depletion, scan to determine whether the inner aura of the affected part has become a little bigger or has partially normalized.

6. For simple cases, sweeping or cleansing is sometimes sufficient to heal the patient.

7. Before energizing, make the patient receptive in order to facilitate the absorption and assimilation of the projected pranic energy.

8. Energize the affected parts with prana.

9. Get feedback from your patient. If there are some pains left, ask for the exact spots and re-scan those areas. Do more sweeping and energizing.

10. If the part is highly over-energized, do distributive sweeping to prevent possible pranic congestion.

11. Re-scan the treated area to determine whether the affected area has been sufficiently decongested or energized. Thoroughness is the key to dramatic healing or very fast healing.

12. In pranic congestion, cleansing is emphasized. In pranic depletion, energizing is emphasized.

13. Stabilize the projected prana. This is very important.

14. Release the projected pranic energy by visualizing the etheric cord or cord of light linking you and the patient being cut by a pair of 'imaginary" scissors or knife.

15. Instruct your patient not to wash the part that has just been treated for about 12 hours; otherwise, the symptoms may recur. Water absorbs some of the pranic energy that has been projected to the affected part.

Patients suffering from severe ailments or general weakness should not take a bath for about 24 hours after pranic treatment. This is to enable the body to gradually absorb and assimilate the pranic energy that has been projected.

For beginners, it would be better if scanning is done before questioning the patient. This is to improve their accuracy in scanning. Scanning, like decision-making or other human faculties, can be influenced by suggestion. In scanning the patient, you should watch out for this possible flaw and try to re-check your findings.

For simple localized illnesses, general sweeping may be skipped. For infectious diseases, general sweeping should preferably be applied even if it is just a simple case of eye infection or cold because the whole body is more or less affected. In infectious diseases, the outer aura usually has holes. The rate of healing is much faster when general sweeping is applied on these cases.

CAN YOU HEAL WITHOUT SCANNING?

If your ability to scan is quite limited, you still can heal without scanning. For simple cases, just ask the patient what part hurts or is causing discomfort. Then apply localized sweeping and energizing. For some severe type of ailments, there are patterns that can be followed. For instance, patients suffering from heart ailments usually have imbalanced or malfunctioning heart and solar plexus chakras. Therefore, cleansing and energizing these two chakras would greatly improve the condition of the patient. The heart should be energized through the back heart chakra.

Although you can heal without scanning, you would be much more accurate and effective if you use scanning. Sometimes some of the malfunctioning chakras are located far away from the painful or ailing part.

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Although you can heal without scanning, you would be much more accurate and effective if you use scanning. Sometimes some of the malfunctioning chakras are located far away from the painful or ailing part.

CRITICAL FACTORS IN HEALING

1. The patient must be scanned and re-scanned thoroughly and accurately. Correct bioplasmic diagnosis will lead to correct treatment. Proper re-scanning will give correct feedback as to the effectiveness of the initial treatment.

2. The patient's bioplasmic body must be thoroughly cleansed to increase the rate of healing and to avoid radical reaction.

3. The patient must be sufficiently energized with prana. Insufficient energizing would produce only slight improvement or a slow rate of healing.

4. Stabilize the projected prana to prevent it from escaping or leaking out. Many new healers become overconfident and commit the serious mistake of not stabilizing the projected prana when their patients tell them how their conditions have greatly improved. As a result, some patients experience recurrence of symptoms or ailments after about 30 minutes or a few hours. Therefore, always stabilize the projected prana after energizing.

5. When the healer is calm and detached, the projected energy is released and the etheric cord linking the healer and patient is automatically cut. However, if the healer is anxious or attached to the result, he should use the visualization technique in cutting the etheric cord in order to prevent the projected pranic energy from returning back to him.

INSULATING GARMENTS

Silk, rubber, and leather goods tend to act as partial insulator to prana. Patients should be requested not to wear silk since it makes projection of prana on them difficult. Leather or rubber shoes and leather belts should preferably be removed to make general sweeping more effective. Some healers prefer to remove their shoes when healing in order to absorb more ground prana.

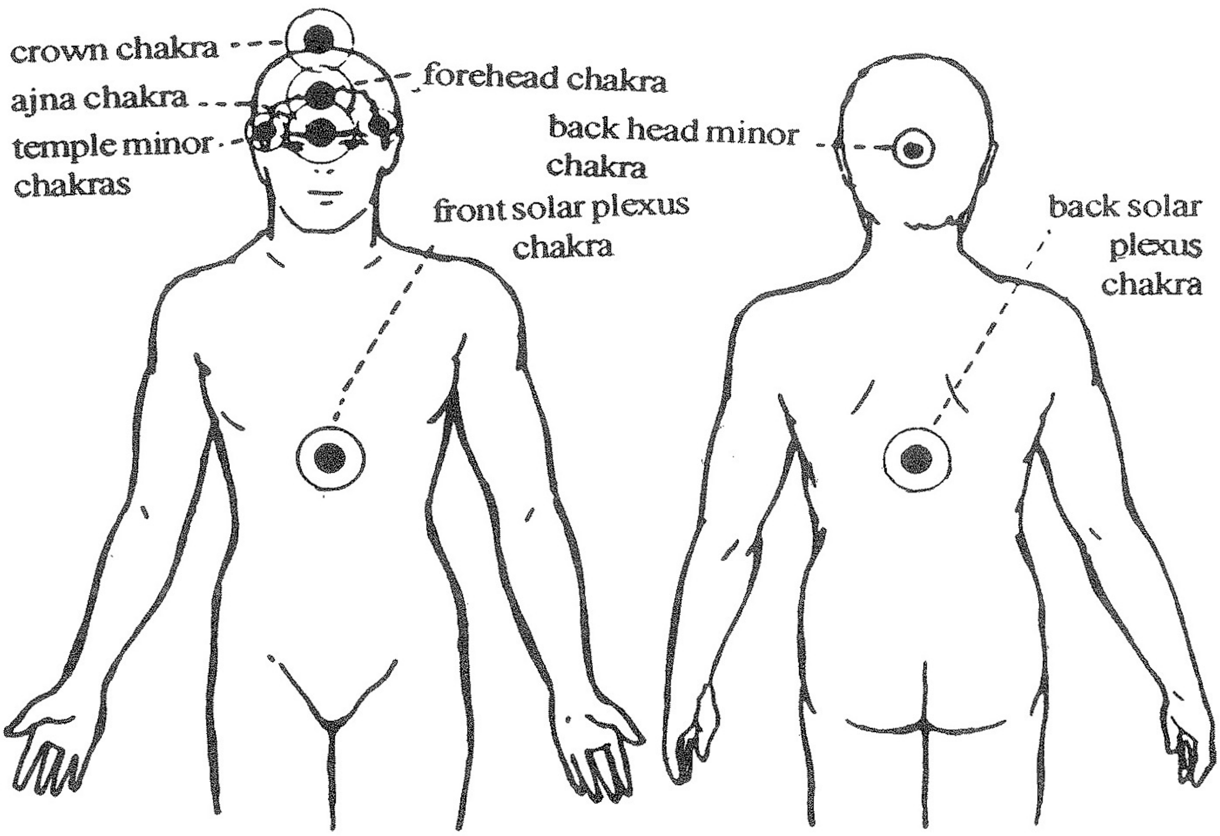


Fig. 3-13 Pranic treatment for headache and migraine headache

TREATMENTS FOR SIMPLE CASES

1. HEADACHE AND MIGRAINE HEADACHE

a. Scan the crown chakra, forehead chakra, the ajna chakra, the back of the head, the entire head and neck. Headaches could be caused by pranic depletion or congestion on these parts. The eyes, the temples, and the solar plexus should also be scanned.

b. Apply localized sweeping and energizing on the crown chakra, forehead chakra, ajna chakra, the back of the head, and on the affected head area. If the cause is due to pranic congestion, localized sweeping is usually sufficient to remove the pain. Or just ask the patient what part is aching and apply localized sweeping and energizing alternately on the affected part until the patient is relieved.

c. If the headache is due to eye strain, apply treatment for "eye strain or tired eyes."

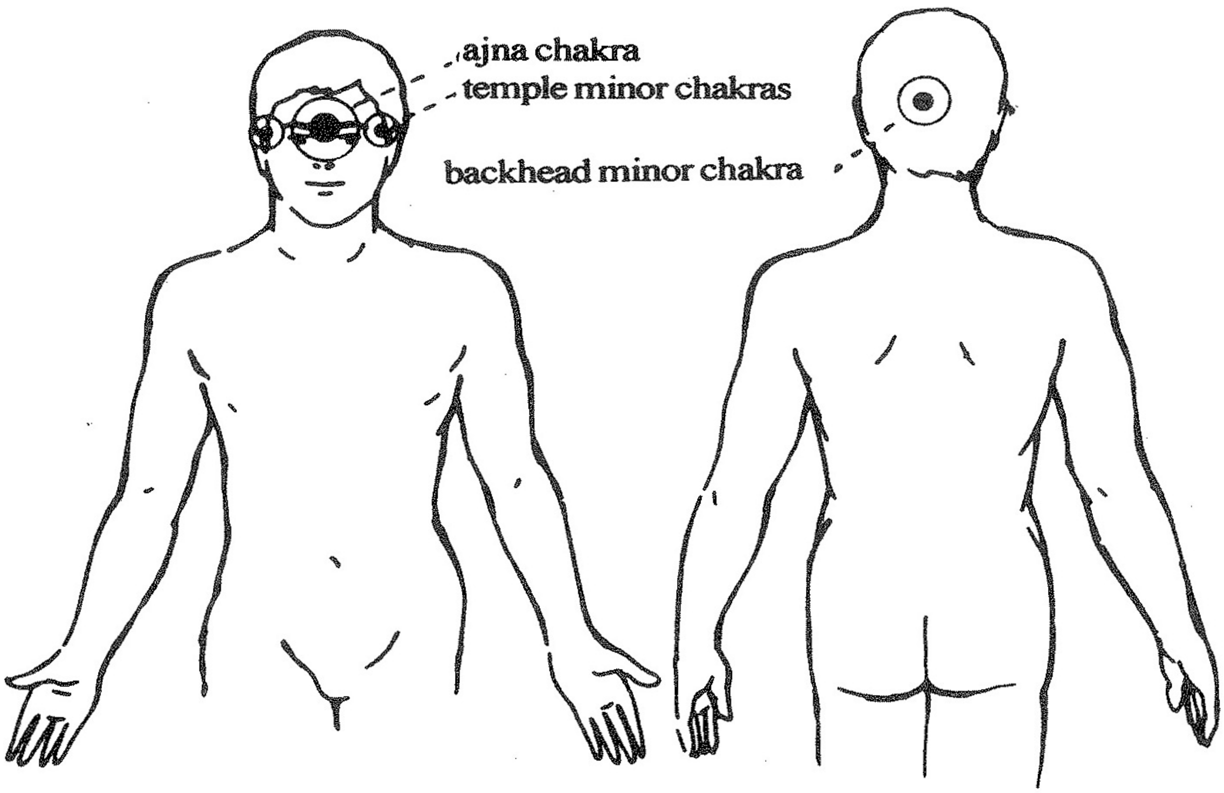


Fig. 3-14 Pranic treatment for eyestrain, tired eyes, and sore eyes

d. If the patient has migraine headache, or if the headache is due to some emotional problem or stress, apply localized sweeping thoroughly and energizing on the front and back solar plexus chakras first before treating the head area. The emphasis should be on localized sweeping. Repeat treatment several times a week for as long as necessary. Remember to always get feedback from the patients and to always re-scan the treated area to determine whether treatment has been done properly.

e. Be sure to stabilize the projected pranic energy.

2. EYE STRAIN OR TIRED EYES

a. Scan the eyes, ajna chakra, the temples and the back head chakra. These are usually depleted.

b. Apply localized sweeping thoroughly on the eyes. Re-scan to determine whether the inner aura of the eyes has increased in size. If it has, it means cleansing has been successful.

c. Apply localized sweeping and energizing on the ajna, back head, and temple chakras. When energizing, you may visualize white light or

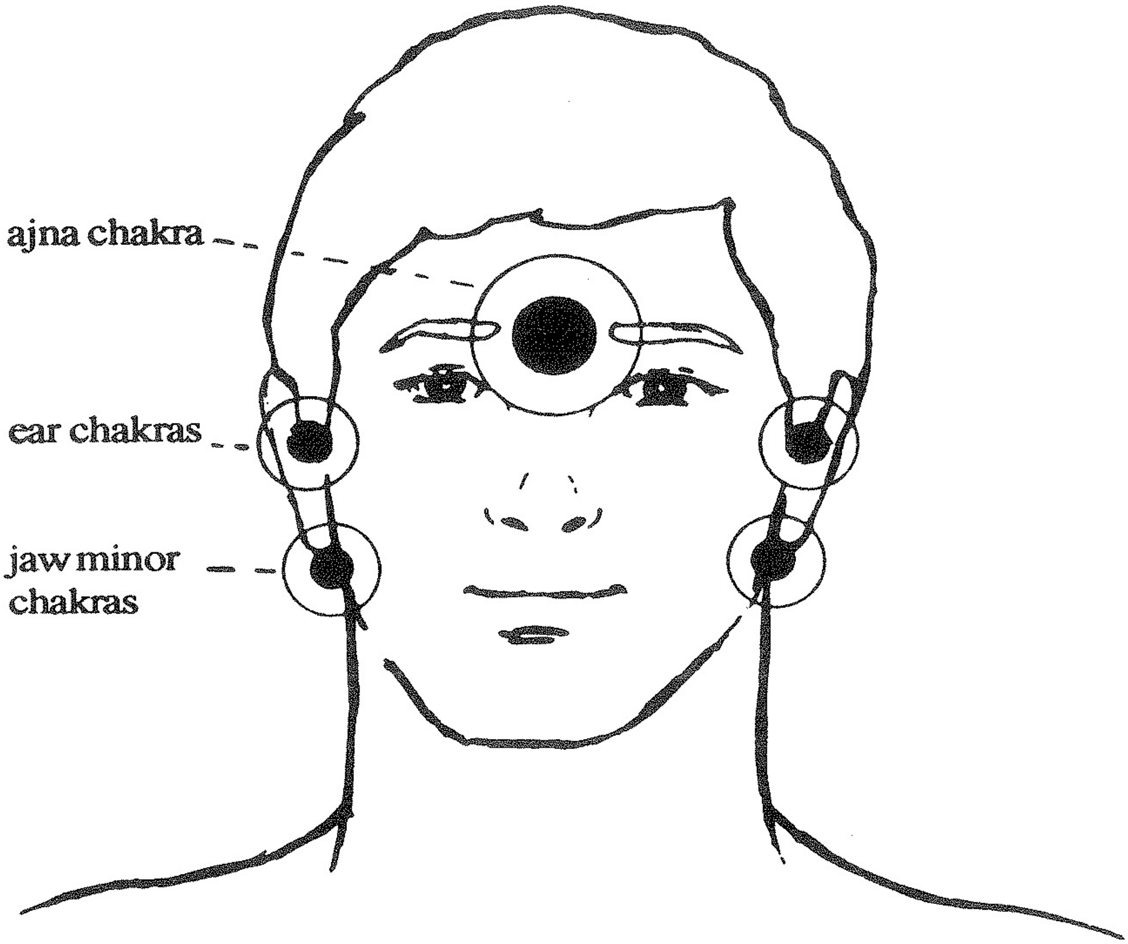


Fig. 3-15 Pranic treatment for earache

pranic energy going inside the eyes. Do not energize the eyes directly since they may be damaged in the long run.

3. SORE EYES

Apply general sweeping two or three times. Then apply the same treatment for "eye strain or tired eyes." Be sure to clean the eyes thoroughly. Repeat treatment two or three times a day for as long as necessary.

4. EARACHE

a. Apply localized sweeping and energizing thoroughly on the affected ear and the jaw minor chakra.

b. If the patient has stuffy nose, apply localized sweeping and energizing on the ajna chakra.

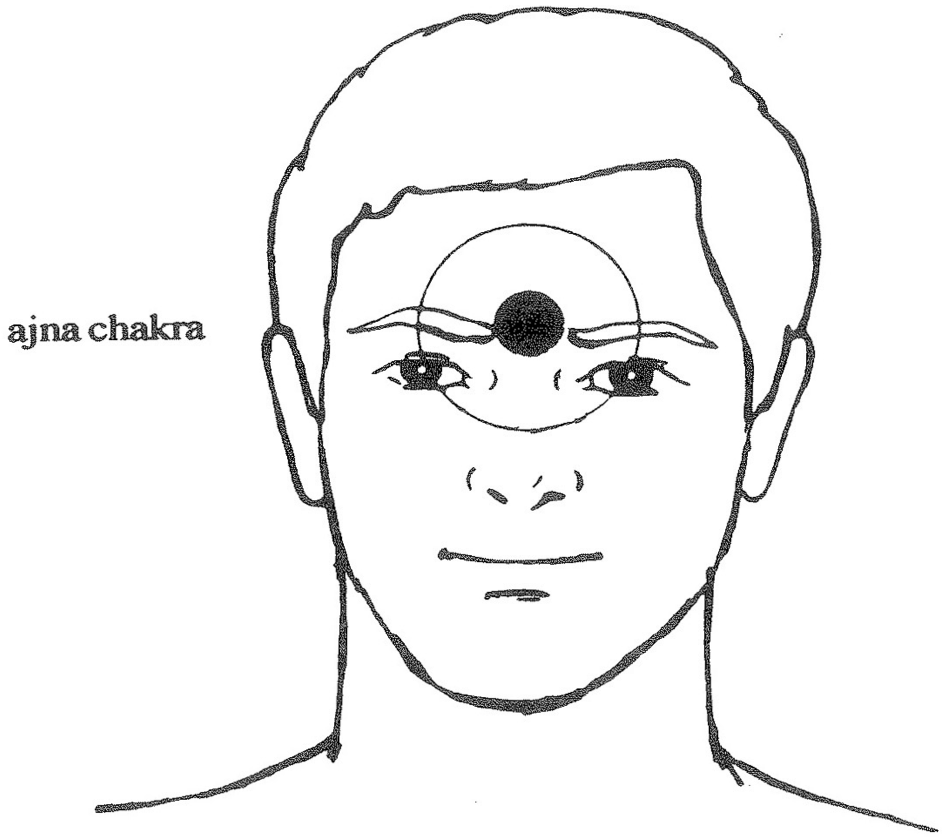


Fig. 3-16 Pranic treatment for nose bleeding

c. Repeat treatment two to three times a day for as long as necessary. If symptoms persist, consult a medical doctor.

d. Be sure to stabilize the projected pranic energy.

5. NOSE BLEEDING

a. Clean and energize the ajna chakra.

b. Stabilize the projected pranic energy. In many cases, the result is instantaneous.

6. TOOTHACHE

a. Scan the affected part. There is usually pranic depletion on the painful area.

b. Clean the affected area by applying localized sweeping thoroughly.

c. Energize the affected part until the patient is substantially relieved.

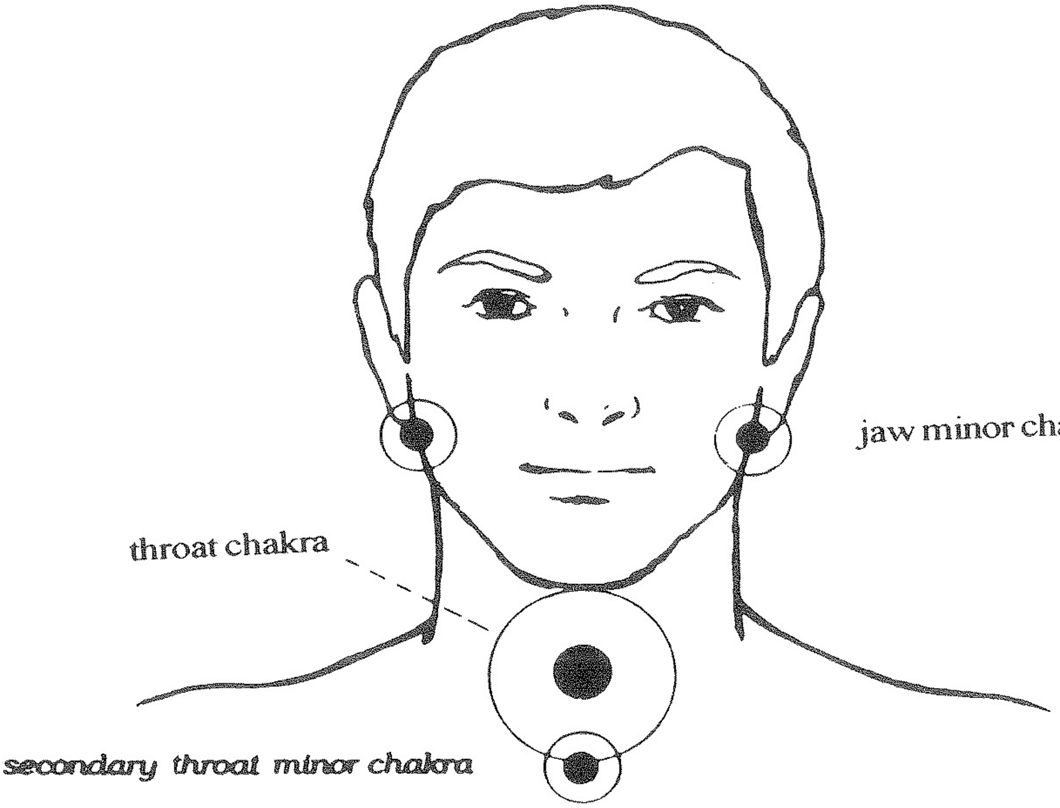


Fig. 3-17 Pranic treatment for sore throat or laryngitis

d. Be sure to stabilize the projected pranic energy.

e. Instruct the patient to see a dentist as soon as possible.

7. SORE THROAT OR LARYNGITIS

a. Apply localized sweeping and energizing on the throat chakra, secondary throat chakra (the hollow soft lower portion of the throat), and jaw minor chakras (the lower portion behind the ears).

b. Stabilize the projected pranic energy.

c. Repeat treatment several times a day for as long as necessary.

8. COLD WITH COUGH AND STUFFY NOSE

a. Scan the ajna chakra, the throat and secondary throat chakras (the hollow soft lower portion of the throat), the back heart chakra, the

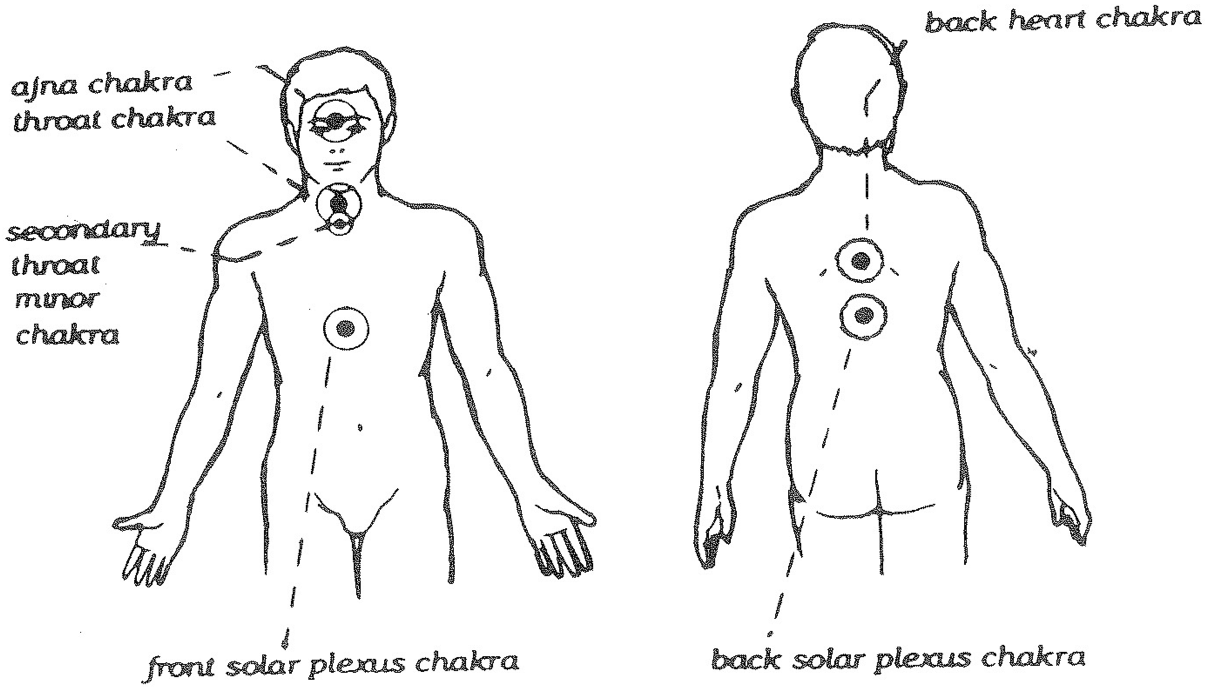


Fig. 3-18 Pranic treatment for cold with cough and stuffy nose

lungs (front, sides, and back), and the front and back solar plexus chakras. These areas may be congested and/or depleted.

b. Since the whole body has been affected to a certain degree, apply general sweeping to clean the whole body.

c. If the patient has stuffy nose, apply localized sweeping and energizing on the ajna chakra.

d. If the patient has cough, apply thorough sweeping and energizing on the throat and secondary throat chakras.

e. If the lungs are partially affected, apply localized sweeping on the lungs and on the back heart chakra. Then energize the lungs through the back heart chakra.

f. Apply localized sweeping and energizing on the front and back solar plexus chakras. This is to energize and strengthen the whole physical body.

g. Stabilize the projected pranic energy.

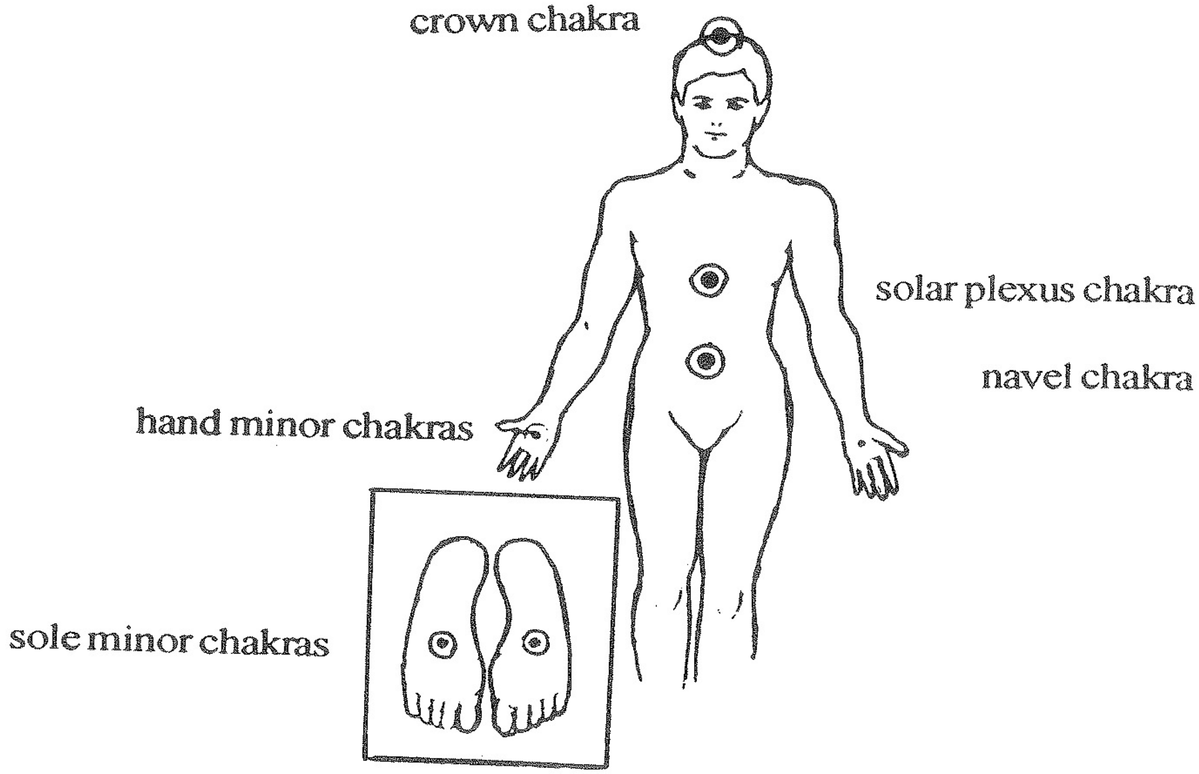


Fig. 3-19 Pranic treatment for fever

h. Re-scan the treated areas and get feedback from the patient. If the treatment has been done properly, the patient should be greatly relieved.

i. The patient may be given another treatment after four hours to reinforce the earlier treatment.

j. Instruct the patient to rest and not to eat too much. Eating too much consumes a lot of prana which is needed for the rapid healing of the body.

9. FEVER

The treatment for fever is divided into three parts: bringing down the fever; strengthening the defense mechanism of the body by energizing the bones in the arms and legs, and increasing the pranic energy level of the body, and treating the cause or the affected part.

a. Scan the whole body with emphasis on the major chakras, the vital organs, and the spine. Persons suffering from fever are usually depleted, their inner auras being small (about two inches or less) and the solar plexus chakra congested.

b. Clean the whole body thoroughly by applying general sweeping three or five times.

c. Apply localized sweeping on the front and back solar plexus chakras for about 30 times or more and then energize the front solar plexus chakra. Stabilize the projected pranic energy.

Steps b and c are very important in rapidly bringing down the fever. The emphasis is on cleansing. Thorough cleansing of the entire body and the solar plexus chakra is very important since the body is filled with dirty, red-hot pranic energy and the solar plexus chakra is congested with muddy, red-hot pranic energy.

d. In many cases, applying general sweeping several times and localized sweeping thoroughly on the front and back solar plexus chakras is sufficient to bring down the temperature.

e. Apply localized sweeping and energizing on the navel chakra, hand chakras, and the sole chakras. You may visualize the pranic energy or white light going inside the bones of the hands and legs in order to strengthen the defense mechanism of the body. This is also to partially activate the hand chakras and the sole chakras, thereby increasing their capacity to absorb air and ground prana. This will gradually and steadily energize the whole body providing it with sufficient prana or vital energy to fight the infection.

Do not stabilize the projected pranic energy on the sole chakras and hand chakras since this would partially inhibit these chakras.

f. Apply localized sweeping and energizing thoroughly on the crown chakra.

g. Fever with cough and cold is usually associated with respiratory infection. If the ajna chakra, throat chakra, secondary throat chakra, the back heart chakra, and the lungs are affected, apply localized sweeping and energizing on them. Then stabilize the projected pranic energy.

h. Do not directly energize the basic chakra because if it is over-energized, the fever might go up. It is no longer necessary to energize the basic chakra because when the sole chakras are energized, the basic chakra is automatically energized without being overenergized.

i. When this technique is done properly, most patients will show dramatic improvement in an hour or less. On rare cases, some patients may experience a slight increase in temperature in the first two hours. This is partly due to the radical reaction and the intensified fight between the germs and the white blood corpuscles. The slight increase in temperature can be avoided or corrected by applying general and localized sweeping on the solar plexus chakra several times more.

j. The treatment should be given two to three times a day to greatly increase the rate of healing. The patient is likely to recover in less than a day or two.

k. With infants and small children, just apply general and localized sweeping thoroughly on the front and back solar plexus chakras. This is usually sufficient to bring down the temperature in a short period of time. Treatment may be repeated several times a day, if necessary.

l. If symptoms persist, instruct the patient to consult a medical doctor as well as an advanced pranic healer immediately.

10. HICCUP

a. Apply localized sweeping and energizing on the front and back solar plexus chakras. Treatment should be continued until the patient is relieved.

b. If the patient is suffering from chronic or longstanding hiccup, apply localized sweeping and energizing on the navel chakra also until the patient is substantially relieved.

c. Stabilize the projected pranic energy.

d. Repeat treatment, if necessary.

11. POOR APPETITE

Apply localized sweeping and energizing on the front and back solar plexus chakras and on the navel chakra. Stabilize the projected pranic energy. Repeat treatment, if necessary

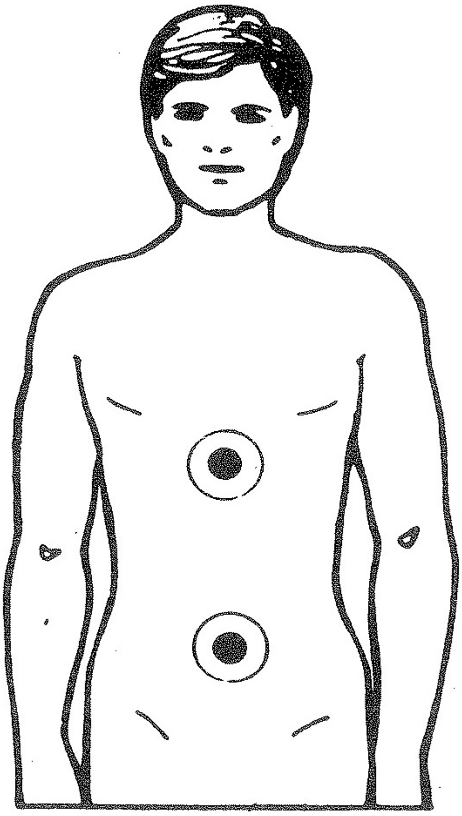


Fig. 3-20 Pranic treatment for hiccup, poor appetite, stomach pain and gas pain.

12. STOMACH PAIN AND GAS PAIN

a. Scan the front solar plexus chakra, the navel chakra and the abdominal area.

b. Apply localized sweeping thoroughly on the front solar plexus chakra, the navel chakra, and the abdominal area. Energize the front solar plexus chakra and the navel chakra. If localized sweeping is not done thoroughly, the patient may experience radical reaction or a worsening of the condition.

c. Stabilize the projected pranic energy.

d. In many cases, just applying thorough localized sweeping on the front solar plexus chakra, navel chakra, and upper and lower abdominal areas is sufficient to partially or completely relieve the patient.

e. If symptoms persist, instruct the patient to consult a medical doctor immediately as well as an advanced pranic healer.

13. DIARRHEA

a. Scan the front solar plexus chakra, the navel chakra and the abdominal area.

b. Apply general sweeping.

c. Apply localized sweeping thoroughly on the front solar plexus chakra, the navel chakra and the abdominal area. The emphasis should be more on the abdominal area. Energize the front solar plexus and the navel chakras. The patient should experience relief after a short period of time.

d. Usually, patient can be partially or completely relieved by just applying localized sweeping on the front solar plexus chakra, navel chakra, and upper and lower abdominal areas.

e. If the patient is quite weak, apply localized sweeping and energizing on the basic chakra to strengthen the body.

f. Stabilize the projected pranic energy.

g. If the pain has become more intense and the loose bowel movement has become more frequent, it means that the patient was not cleansed thoroughly. Therefore, apply more localized sweeping on the solar plexus chakra, navel chakra, and the lower abdominal area.

h. If symptoms persist, instruct the patient to consult a medical doctor immediately as well as an advanced pranic healer.

14. CONSTIPATION

a. Scan the front solar plexus chakra, the navel chakra, the abdominal area and the basic chakra.

b. Apply localized sweeping and energizing on the front solar plexus, navel, and basic chakras.

c. Be sure to stabilize the projected pranic energy.

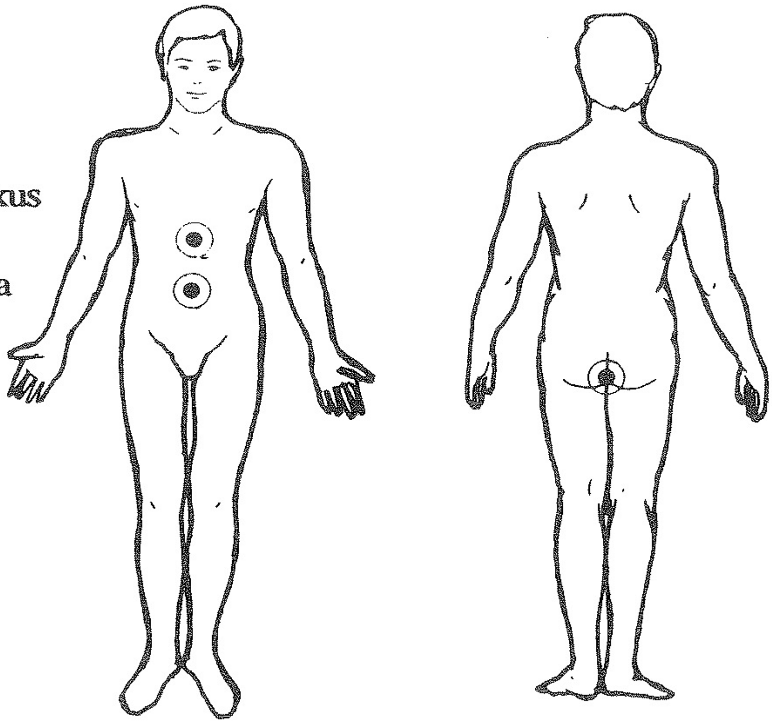


Fig. 3-21 Pranic treatment for diarrhea, constipation, parasitic worms.

d. Usually the patient will be relieved in a short period of time. For acute and chronic constipation, it may take several hours before the patient will be relieved. For chronic constipation, repeat treatment several times a week for as long as necessary. This treatment, when applied regularly, will improve and strengthen the eliminative system.

15. PARASITIC WORMS

Apply the same treatment for "constipation" several times a week for as long as necessary. Instruct the patient to consult a medical doctor.

16. DYSMENORRHEA

a. Scan the sex chakra, the navel chakra, the lower abdominal area and the basic chakra.

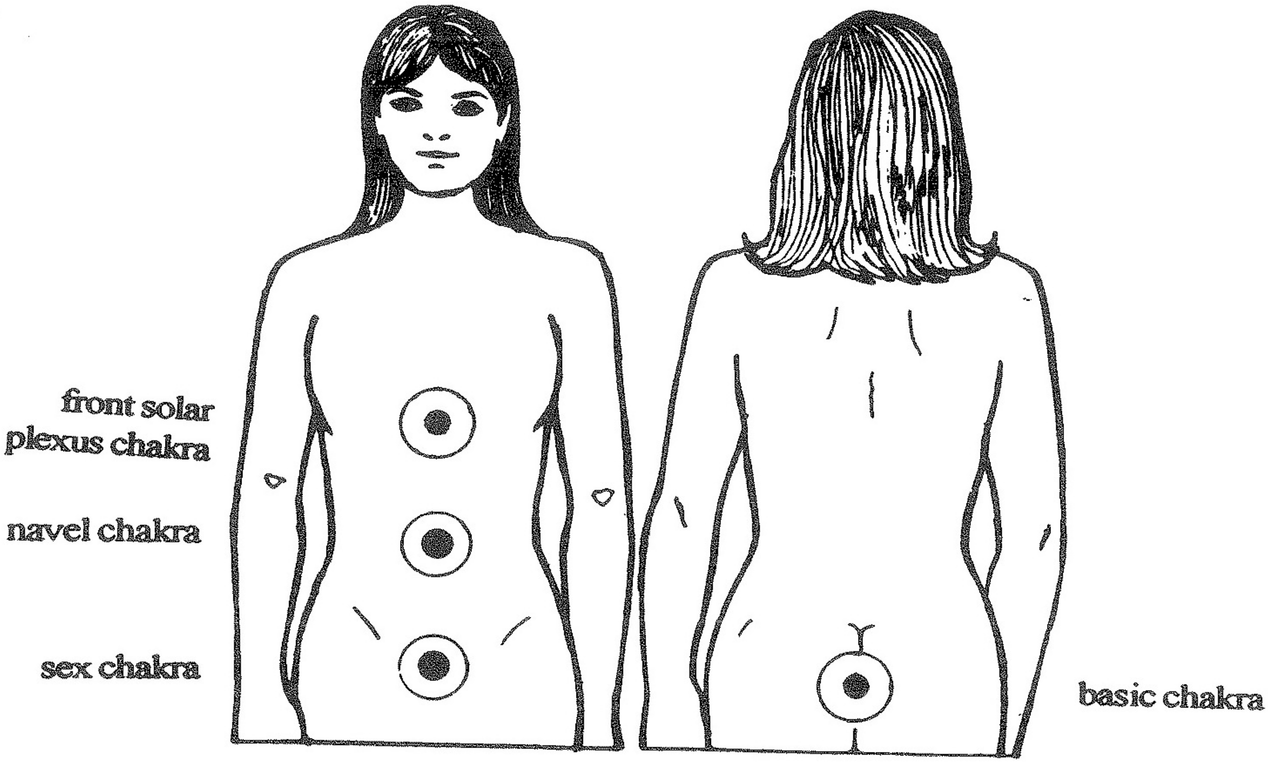


Fig. 3-22 Pranic treatment for dysmenorrhea

b. Apply localized sweeping and energizing on the sex, navel, and basic chakras. The emphasis should be on localized sweeping.

c. If the patient is exhausted or has fainted, then the front solar plexus chakra should also be treated.

d. Stabilize the projected pranic energy.

e. Most patients will be relieved in a short time.

f. This treatment can be applied three days before menstruation to avoid dysmenorrhea.

17. IRREGULAR MENSTRUATION OR NO MENSTRUATION

Use the same treatment for "dysmenorrhea." Apply localized sweeping and energizing on the ajna chakra and the throat. Repeat treatment several times a week for as long as necessary.

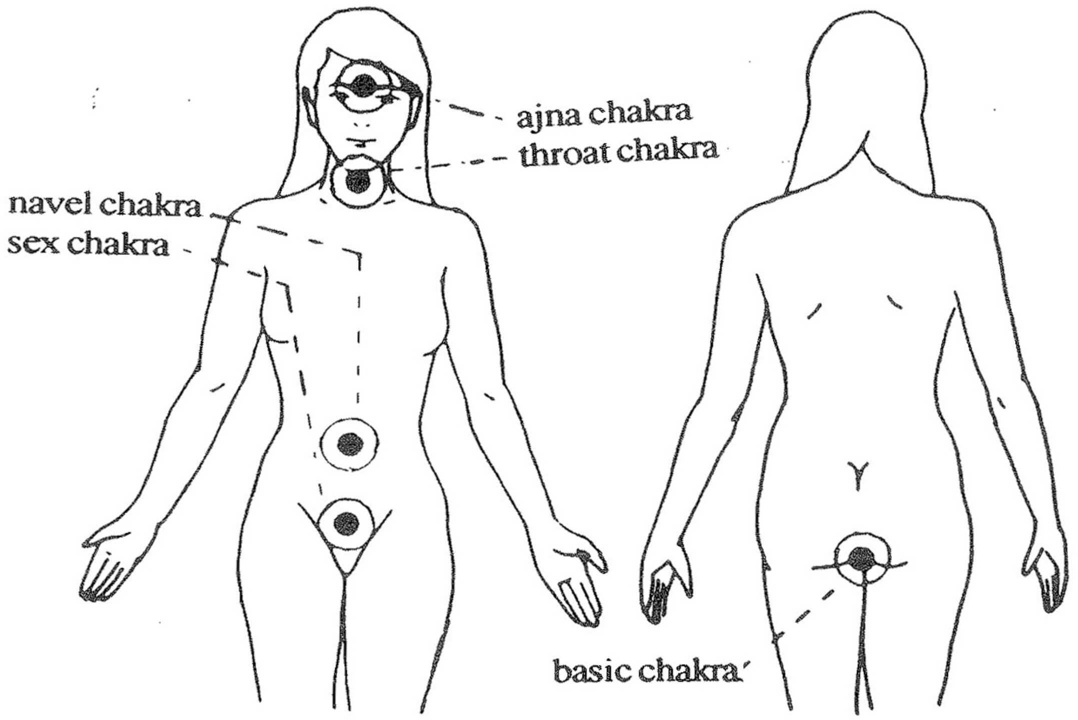


Fig. 3-23 Pranic treatment for irregular menstruation or no menstruation

18. MUSCLE PAIN AND SPRAIN

a. Apply localized sweeping and energizing on the affected part. The emphasis should be on energizing. Most patients will recover partially, if not completely in a short time.

b. For new sprain, energizing should be continued until there is complete relief. The patient should not over-exert the treated part since it has not healed completely; otherwise, the pain will recur immediately.

c. Stabilize the projected pranic energy.

19. BACKACHE

a. Backache usually manifests as pranic depletion; therefore, scan the spine thoroughly.

b. Apply localized sweeping on the entire spine. Apply thoroughly localized sweeping and energizing on the affected part, the solar plexus

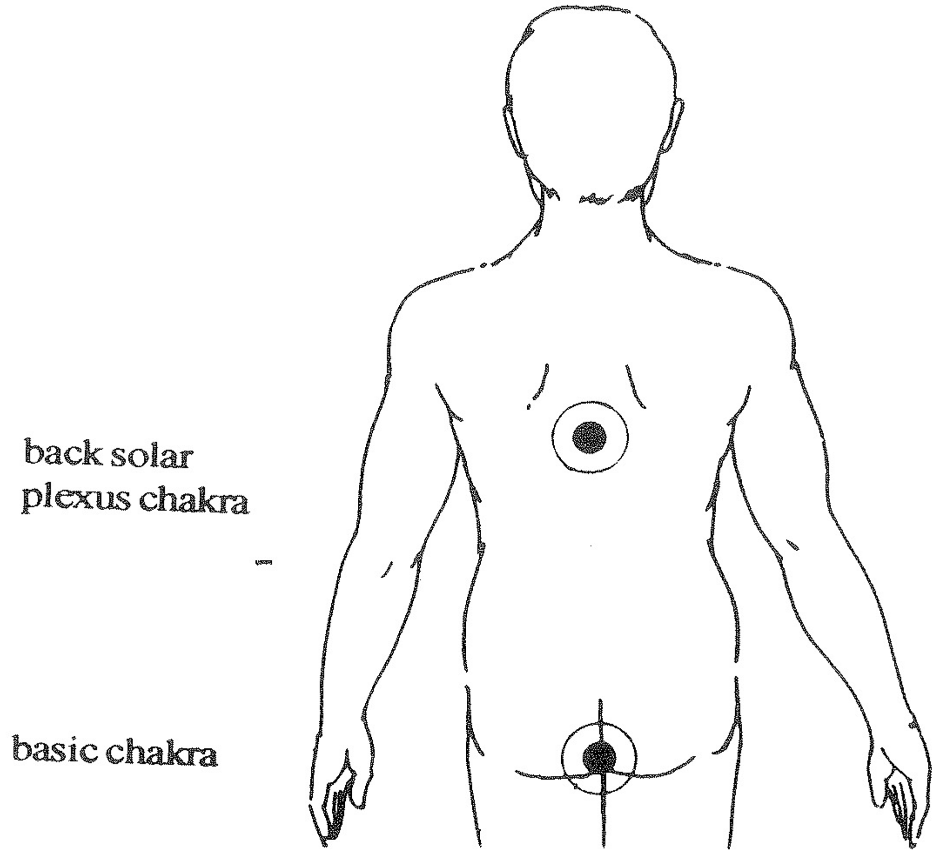


Fig. 3-24 Pranic treatment for backache

and basic chakras. Do not energize the meng mein chakra. The relief is usually very fast.

c. Be sure to stabilize the projected pranic energy.

d. Repeat treatments for the next few weeks. This is necessary to make the healing permanent.

20. DIFFICULTY IN RAISING THE ARM (FROZEN SHOULDER)

a. This may be caused by pranic depletion or congestion in the armpits and the surrounding areas.

b. Scan the areas thoroughly.

c. Apply thoroughly localized sweeping and energizing on the shoulder and affected armpit. The armpit minor chakra located on the armpit is usually, if not always, dirty. By thoroughly cleansing and energizing

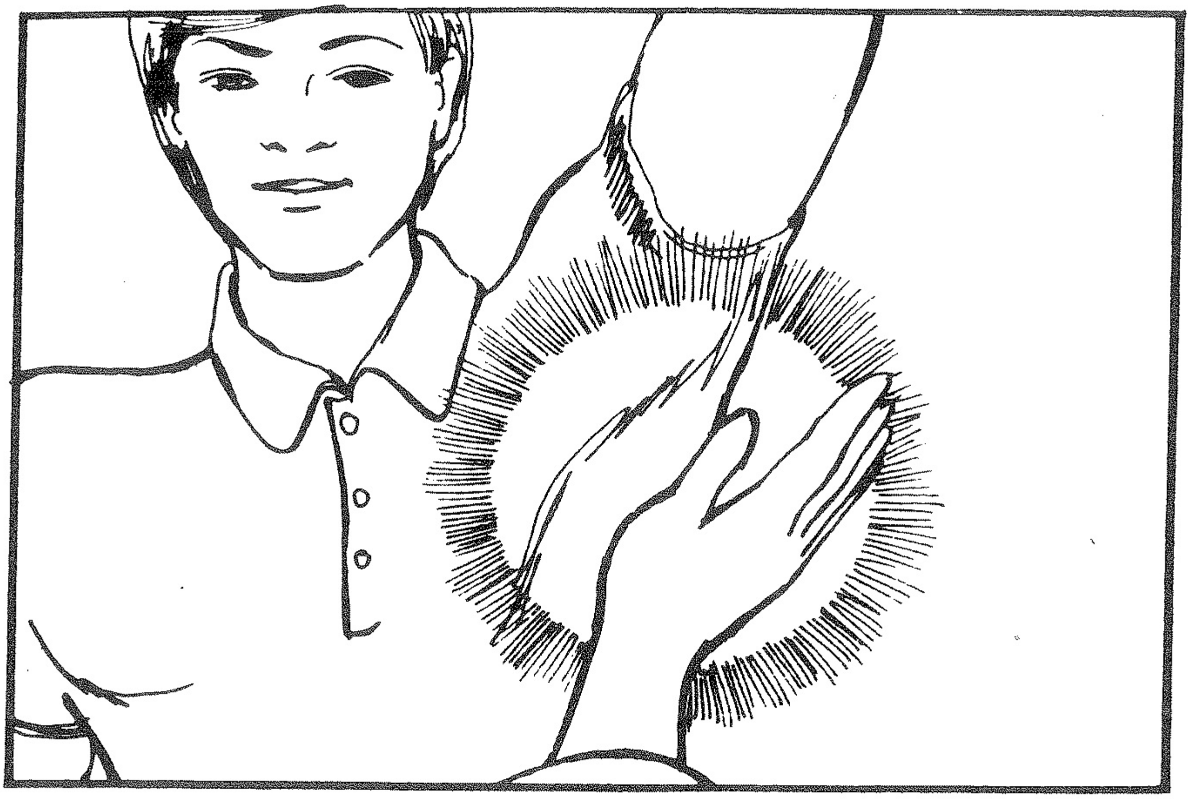


Fig. 3-25 Pranic treatment for difficulty in raising the arm (frozen shoulders)

the armpit, many patients will experience dramatic improvement in just a short period of time.

d. Apply localized sweeping and energizing on the solar plexus, navel, and basic chakras. These chakras are usually depleted. The basic chakra controls and energizes the muscular and skeletal systems of the body; therefore, it is advisable to treat this chakra.

e. Be sure to stabilize the projected pranic energy.

f. Difficulty in raising the arm could also be caused by heart ailment or high blood pressure. Do not apply step **d** if the patient suffers from hypertension.

21. STIFF NECK

a. Scan the lower back part of the head, the entire neck, the shoulders, and the armpits.

b. Apply localized sweeping and energizing thoroughly on these areas. If done properly, the effect is quite dramatic.

c. Be sure to stabilize the projected pranic energy.

d. Stiff neck could also be due to heart ailment or hypertension. So, if symptoms persist, consult a medical doctor, and also an advanced pranic healer.

22. MINOR ARTHRITIS OR RHEUMATISM

a. Apply localized sweeping and energizing alternately on the affected part until there is partial or substantial relief.

b. Apply localized sweeping on the spinal column.

c. Apply thoroughly localized sweeping and energizing on the solar plexus, navel and basic-chakras. The basic chakra controls and energizes the muscular and skeletal systems of the body; therefore, it is advisable to treat this chakra.

Do not apply step **c** if the patient has hypertension.

d. Stabilize the projected pranic energy.

e. Repeat treatment several times a week for as long as necessary.

Sometimes, arthritis could be localized in origin: for example, poor sleeping habits may cause stiff-neck, or an accident on the knee may result in arthritis of the knee after several years. In these cases, the basic chakra may not necessarily be depleted, though, in many cases, it is usually depleted.

After the first or several treatments, the patient may be completely relieved. This does not necessarily mean that the patient is completely healed. It may mean that the patient is partially healed and is in the process of improving. Therefore, it is necessary to give the patient several more treatments.

23. MUSCLE CRAMPS

a. Scan the affected part.

b. Apply localized sweeping and energizing alternately on the affected part until there is substantial or complete relief. The emphasis

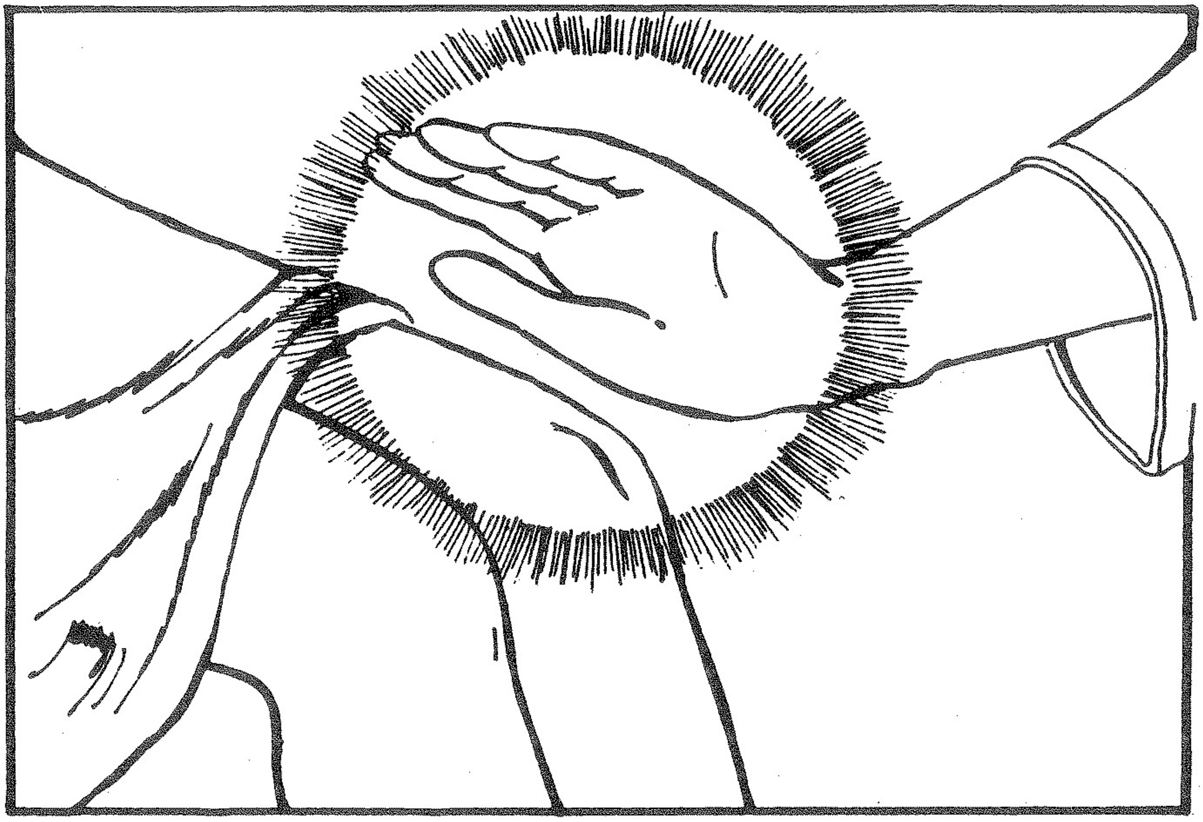


Fig. 3-26 Pranic treatment for burns, contusions and cuts

should be on energizing.

c. Apply localized sweeping and energizing on the basic chakra.

d. Be sure to stabilize the projected pranic energy.

24. MINOR BURNS

a. If the burn is caused by hot oil or boiling water, gently wipe off the oil or water immediately.

b. Apply localized sweeping and energizing alternately on the affected part until there is substantial relief. If done properly, the affected part will not form a blister but will only show a red mark. Repeat treatment several times a day until the red mark disappears.

c. If the burn is already a few hours or a few days old, apply thoroughly localized sweeping and energizing on the affected part and on the basic chakra. The basic chakra is also treated in order to facilitate the healing process. Repeat the treatment several times a week for

as long as necessary. Make sure the treated area is sufficiently energized.

d. Stabilize the projected pranic energy.

25. CONTUSION AND CONCUSSION

a. Apply localized sweeping and energizing on the affected part.

b. Repeat the treatment three or four times a day for several days.

c. Stabilize the projected pranic energy.

d. When the treatment is done properly and thoroughly, the rate of healing will be very fast and the treated part will usually not show any black and blue marks.

e. If the affected part is on the head area, instruct the patient to consult a medical doctor immediately, and also an advanced pranic healer.

26. CUTS AND INFLAMED WOUNDS

a. For fresh wounds, apply localized sweeping immediately on the affected part and then energize thoroughly.

b. If the wound is inflamed, apply localized sweeping and energizing on the affected part. The emphasis should be on localized sweeping. Sometimes it may even be necessary to apply an much as 50 to 100 localized sweepings.

c. To further accelerate the rate of healing, apply localized sweeping and energizing on the basic chakra.

d. Stabilize the projected pranic energy.

e. Repeat the treatment two or three times a day for as long as necessary.

27. SUNBURN

a. Since the patient is suffering from congestion of solar pranic energy, apply general sweeping three times.

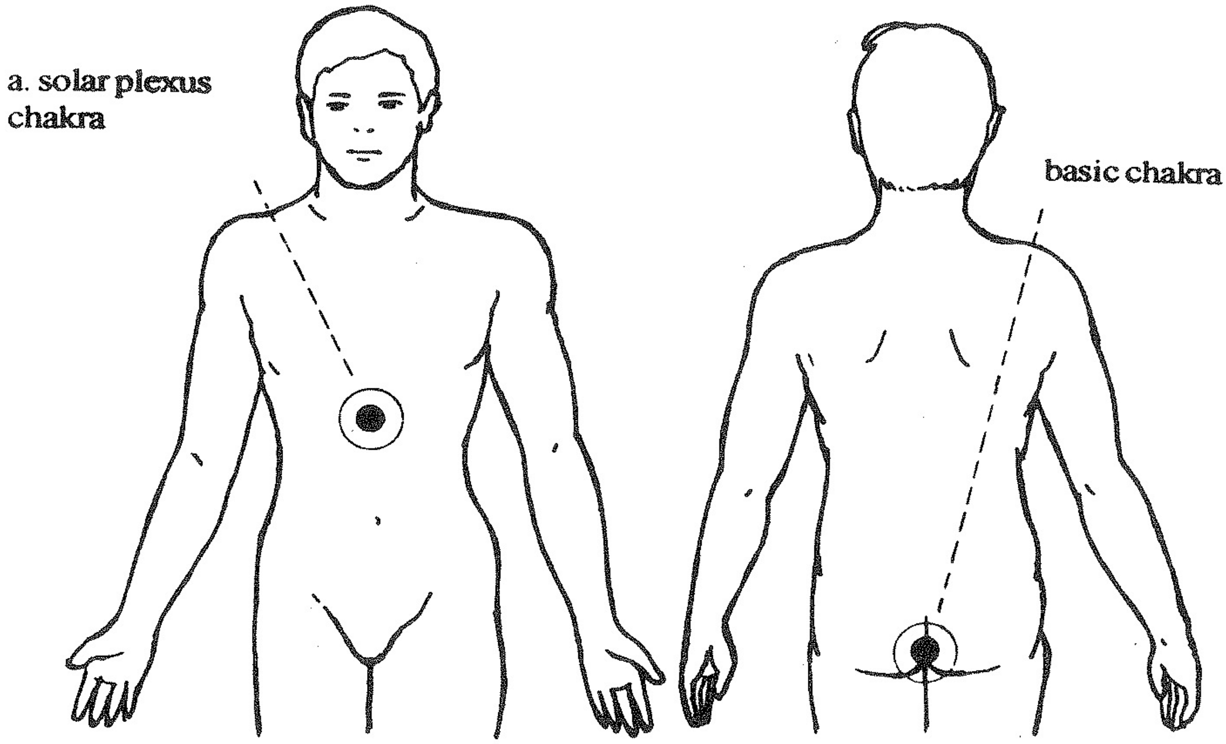


Fig. 3-27 Pranic treatment for eczema and other minor skin allergy and boils

b. Apply localized sweeping on the affected parts until the patient is substantially or completely relieved.

c. Do not energize the patient.

The effect is quite dramatic when done properly.

28. ECZEMA AND MINOR SKIN ALLERGY

a. Just apply localized sweeping and energizing thoroughly on the affected part until there is substantial relief.

b. Apply localized sweeping on the liver (front, sides and back).

c. Apply localized sweeping and energizing on the solar plexus and basic chakras.

d. Stabilize the projected pranic energy.

e. Repeat treatment thrice a week for as long as necessary.

29. BOILS

a. Apply localized sweeping and energizing thoroughly on the affected part. The emphasis should be on localized sweeping. If done properly the boil will become pinkish instead of dark red.

b. If the patient has chronic boils, apply localized sweeping thoroughly on the liver. Then apply localized sweeping and energizing on the front and back solar plexus chakras.

c. Apply localized sweeping and energizing on the basic chakra.

d. Stabilize the projected pranic energy.

e. Repeat treatment if necessary.

30. INSECT AND BUG BITES

Apply localized sweeping and energizing alternately on the affected part until there is substantial reduction in redness and swelling. Be sure to stabilize the projected pranic energy. Repeat the treatment, if necessary.

31. PIMPLES

a. Apply thoroughly localized sweeping and energizing on the face. The face is depleted and the inner aura is relatively grey.

b. Scan the ajna, throat, solar plexus, navel, sex and basic chakras. Then apply localized sweeping and energizing on these chakras.

c. Stabilize the projected pranic energy.

d. The face may be treated once or twice a day while the major chakras may be treated once every two or three days.

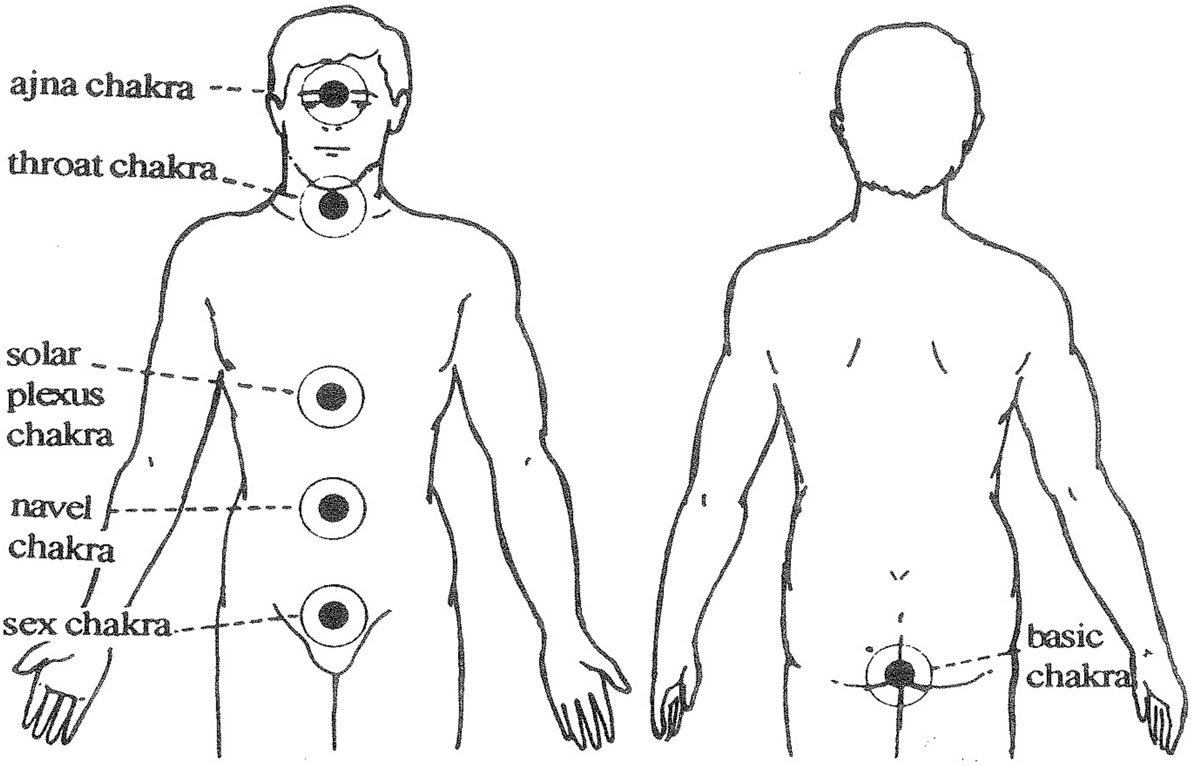


Fig. 3-28 Pranic treatment for pimples

e. The patient is expected to watch his diet and to keep his face clean regularly. Irritating the pimple should be avoided.

f. The emphasis should be on cleansing and energizing the face. Substantial improvement may occur in a few weeks' time.

32. INSOMNIA

a. If the patient is too excited or over-energized, apply downward general sweeping two to three times. This would be sufficient to make the patient drowsy. Apply downward sweeping only. Do not apply upward sweeping since it would tend to make the patient more alert.

b. If the patient is depleted, apply general sweeping several times. Apply localized sweeping and energizing on the navel and the solar plexus chakras.

c. If the patient is emotionally disturbed, apply general sweeping several times. Apply localized sweeping and energizing on the crown, solar plexus and basic chakras with emphasis on sweeping. Also, apply

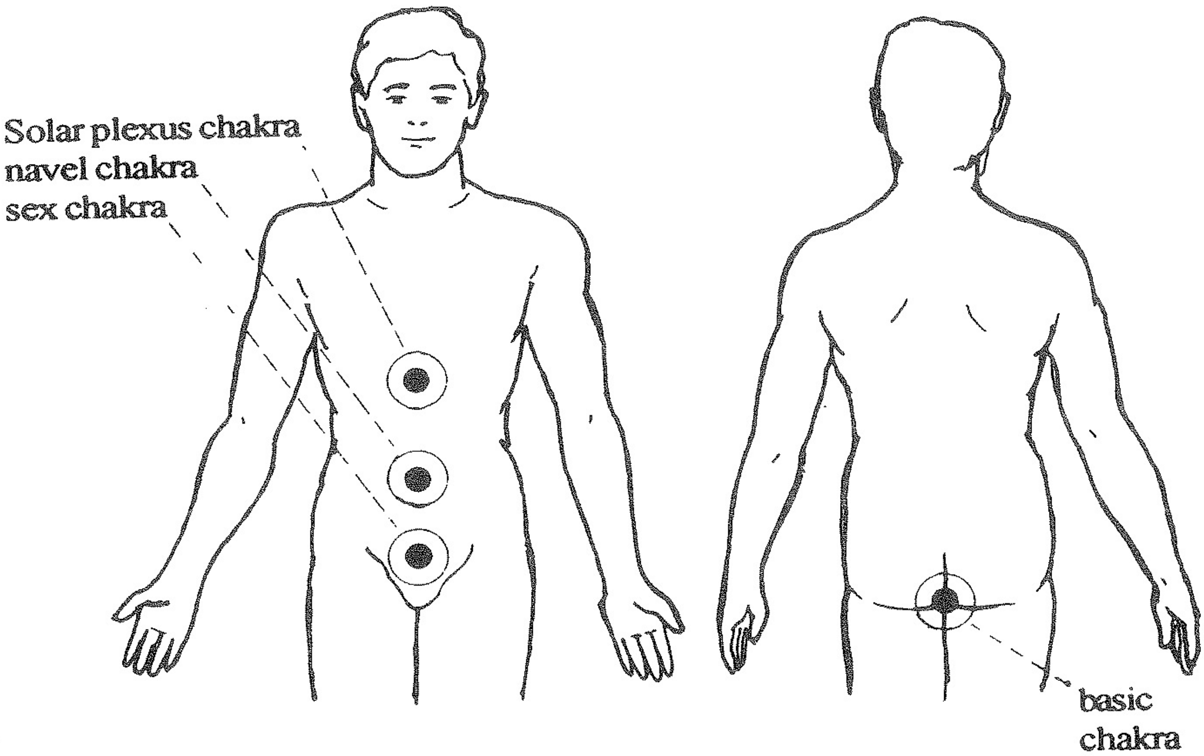


Fig. 3-29 Pranic treatment for general weakness and for relieving tiredness

localized sweeping on the meng mein chakra, and on the left and right adrenal glands which are usually congested. Apply localized sweeping and energizing on the back heart chakra to soothe the patient. Stabilize the projected pranic energy. Repeat treatment thrice a week for as long as necessary.

33. GENERAL WEAKNESS

a. Apply general sweeping two to three times.

b. Apply localized sweeping and energizing on the basic, sex, navel, front and back solar plexus chakras.

c. This technique should not be applied on persons suffering from hypertension, tumour or with patients who have or have had a history of venereal disease.

d. Repeat treatment three times a week for as long as necessary. This is very effective when applied regularly.

34. RELIEVING TIREDNESS

Apply the same treatment as for general weakness. This is very helpful especially in relieving tiredness after a hard day's work. The effect is almost instantaneous when done properly. This technique is used as an "energy booster" for working people.

WHAT TO DO IN CASE YOU ARE NOT SURE (for simple ailments)

a. Ask the patient about his complaint.

b. Apply thoroughly localized sweeping for about 20-30 times and energize the affected areas.

c. Repeat treatment, if necessary.

This author has taught many ordinary people how to heal, and they have become relatively proficient in just a few weeks' time. Pranic healing is easy. It just needs an open mind and a little perseverance.

HOW FREQUENT SHOULD HEALING BE DONE?

It depends on at least four factors:

1. *The severity and the acuteness of the ailment.* In severe cases, the rate of deterioration could be quite fast. For healing to take place, the rate of healing must be faster than the rate of deterioration. To increase rate of healing, the frequency of the treatments has to be increased. For example, in treating patients with cancer, the treatment has to be given at least once every two days. If treatment is given once every two weeks, the patient is not likely to improve because the rate of deterioration is much faster than the rate of healing.

In emergency or critical cases, the rate of deterioration is so fast that the treatment may have to be given once every hour or once every four hours depending upon the acuteness of the case. In acute appendicitis, the treatment has to be given once every hour for the next four hours or until the condition has substantially improved. The treatment should be given two to three times in the next few days. Not all cases of acute appendicitis can be healed by pranic healing. Some may require surgery.

2. *The rate of pranic consumption.* Tissue damage caused by burns, cuts, concussions, and acute infections consume large quantities of prana at a very fast rate. If the patient is suffering from severe infection or burn, then the affected part should be energized once every hour for the next few hours since the rate of pranic consumption is very fast. In acute pancreatitis, the patient can be treated once every four hours until he has substantially improved. Another factor is how fast the patient wants to get well. If a patient has concussion on the arm and he wants to get well in a day or two, this would require several applications of pranic healing for the first few hours. If healing is done immediately and properly, the skin will not blacken or turn yellow and the rate of healing will be very fast—less than a day or two at the most.

If the patient just wants a moderate rate of healing, then the treatment can be applied just once. If pranic healing is applied immediately, the concussion will be healed within a few days.

3. *The delicateness and importance of the part being treated.* If the organ being treated is quite delicate and vital like the head, eyes, and heart, then healing should preferably be applied at a longer interval to avoid possible pranic congestion which may have serious consequences. If the part being treated is not so delicate or sensitive like the knee or the arm, then healing can be applied once every hour for the next four hours without serious side effects or radical reactions.

4. *The age and health condition of the patient.* Patients who are very weak or old require a series of mild treatments since their ability to absorb prana is very slow.

These are factors to be considered in determining the frequency of treatments. The healer should use sound judgment or discrimination on this matter.

This author usually prefers to treat a patient at an interval of once every two to three days in most cases. In critical cases, or if the patient wants a very fast rate of healing, pranic treatment is applied once every hour for the next few hours on the first day and once or twice a day for the next few days. The healer should observe or monitor the patient closely for possible radical reactions which could be serious.

WHOLISTIC OR INTEGRATED APPROACH IN HEALING

As stated earlier, disease can be caused by internal or external factors or a combination of both. Obviously, the health condition of a person depends upon the well-being or the visible physical body, the bioplasmic body, and the psychological health of the patient. Although many of the simple and serious diseases can be healed by pranic healing, it is better to reinforce the healing process by taking herbs or medicinal drugs. If the visible physical body and bioplasmic body are treated simultaneously, obviously the rate of healing would be much faster and more effective than orthodox medicine alone or pranic healing, alone. An acupuncturist uses acupuncture to treat the bioplasmic body and herbs to heal the visible body by strengthening the affected organs. Although this author heals by using only pranic healing and has obtained amazing results, he also encourages his patients to consult medical doctors, take medicines, and undergo surgery, if necessary. The ancient famous Chinese doctor Hua To was noted not only for his skills in acupuncture and herbs but also for his surgical skills.

Although pranic healing alone can do a lot of fantastic things, it has its limitations. Proper diet and physical exercise are sometimes necessary. At times, the intake of herbs or medicinal drugs, change in lifestyle, emotional therapy or surgery is required. It is important to maintain one's objectivity and to have a proper perspective of what the other types of healing can do. Fanaticism and going to the extremes should be avoided. Just as it is foolish for some doctors trained in orthodox medicine to ignore or sometimes ridicule paranormal healing, it is equally foolish for some paranormal healers to ignore what modern medicine is capable of doing and what it has done to cure and alleviate the suffering of man from diseases.

HOW DO YOU WILL OR INTEND?

You do not have to tense your muscles or exert extraordinary effort when you "will" or "intend." You do not even have to visualize or close your eyes. When you perform with understanding, expectation, and concentration, you are already willing! The degree of concentration required is not extraordinary. The degree of concentration used in reading a book is sufficient to perform pranic healing. This author does not expect you to believe or disbelieve what he has written. What he expects from you is an

open, inquiring mind with a strong interest to experiment and verify the validity of the principles and techniques suggested in this book.

> *The preliminary work with Kirlian photography so far seems to indicate that psychic healing involves a transfer of energy from the bioplasmic body of the healer to the bioplasmic body of his patient.*
>
> — *S. Ostrander and L. Schroeder,* Psychic Discoveries Behind the Iron Curtain.

> *A more scientific method.... first withdraws the congested and diseased matter, and then replaces it by healthier nerve ether (vital energy), thus gradually stimulating the sluggish current into activity.*
>
> — *C.W. Leadbeater,* The Chakras

CHAPTER 4

Intermediate Pranic Healing

Man lives only as long as he has vital energy in his body. If he lacks vital energy, he dies. Therefore, we should practise pranayama (the art of controlling vital energy or prana through breathing).

— *Hatha Yogi Pradipika*
Ancient Textbook On Yoga

.... by rhythmic breathing and controlled thought, you are enabled to absorb a considerable amount of prana (vital energy), and are also able to pass it into the body of another person, stimulating weakened parts and organs and imparting health and driving out diseased conditions.

—*Yoga Ramacharaka*
The Science of Psychic Healing

DRAWING IN PRANA THROUGH PRANIC BREATHING

IN LEVEL I, you learned to draw in prana through one of the hand chakras. In level 2, you will learn pranic breathing in order to absorb or draw in tremendous amount of prana through the whole body from the surroundings. There are many types of yogic breathing intended for different purposes. Yogic breathing that enables the practitioner to draw in a lot of prana and facilitates the projection of prana is called pranic breathing.

Pranic breathing energizes you to such an extent that your auras temporarily expand by 100 percent or more. The inner aura expands to about eight inches or more, the health aura to about four feet or more, and the outer aura to about two metres or more. When doing pranic breathing, the healer becomes more powerful. His etheric body or his bioplasmic



Fig. 4-1 Pranic breathing:
By doing pranic breathing you are able to absorb and project tremendous amount of vital energy or prana.

body bcomes brighter and denser. All of these can be verified through scanning.

You can perform this simple experiment:

Ask a friend to do pranic breathing for several minutes. Scan your friend before, during and after pranic breathing. Note the changes in the size of the auras. You may even feel a rhythmic pulsation or expansion. It is important that you perform this and other experiments so that your knowledge will be based on solid foundations.

METHOD No. 1: Deep Breathing with Empty Retention

1. Do abdominal breathing.
2. Inhale slowly and retain for one count.
3. Exhale slowly. Retain your breath for one count before inhaling. This is called empty retention.

METHOD No.2. 7-1-7-1

1. Do abdominal breathing.
2. Inhale for seven counts and retain for one count.

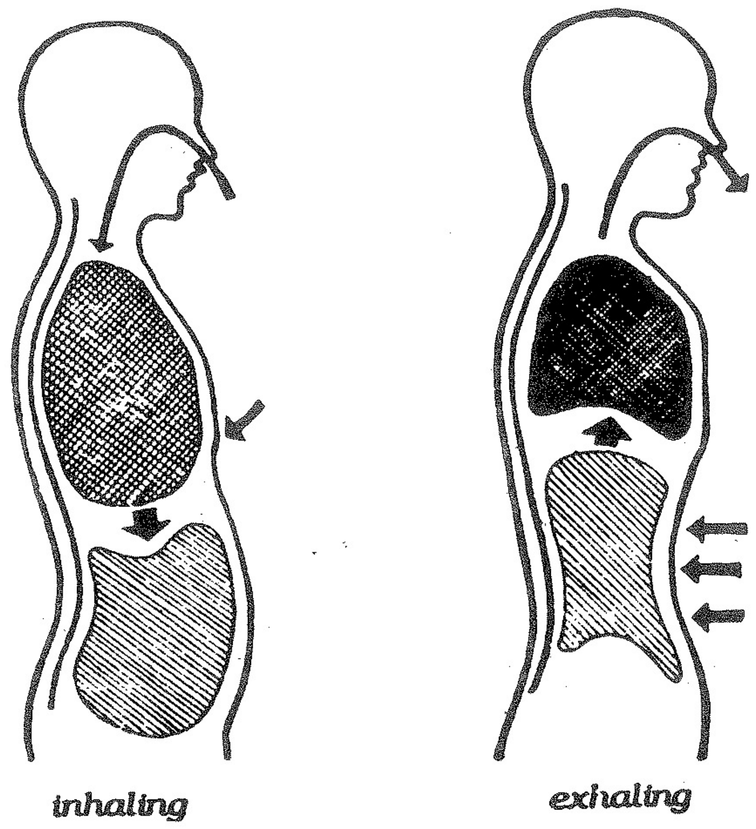


Fig. 4-2 Abdominal breathing

3. Exhale for seven counts and retain for one count.

METHOD No. 3: 6-3-6-3

1. Do abdominal breathing.
2. Inhale for six counts and retain for three counts.
3. Exhale for six counts and retain for three counts.

In doing abdominal breathing, you expand your abdomen slightly when inhaling and contract your abdomen slightly when exhaling. Do not over-expand nor over-contract your abdomen. This would make breathing unnecessarily difficult.

The critical factors involved are the rhythm and the empty retention. Holding your breath after exhalation is called empty retention; and holding your breath after inhalation is called full retention. Through clairvoyant observation, it is noted that there is a tremendous amount of prana rushing into all parts of the body when inhalation is done after empty retention. This does not take place if the inhalation is not preceded by empty retention.



Fig. 4-3 Drawing in ground prana

When drawing in prana, you may use either the pranic breathing method or the hand chakras technique or both simultaneously.

HOW TO DRAW IN GROUND PRANA, AIR PRANA AND TREE PRANA

There is a minor chakra in each foot. This chakra is called the sole chakra. By concentrating on the sole chakras and simultaneously doing pranic breathing, you can tremendously increase the amount of ground prana absorbed through the sole chakras. Concentrating on the sole chakras activates them to a certain degree. Pranic breathing greatly helps the sole chakras in drawing in ground prana. Drawing in ground prana is one way of energizing yourself. Ground prana seems to be more effective in healing the visible physical body than air prana. For example, wounds and fractured bones seem to heal faster with ground prana than air prana.



Fig. 4-4 Drawing in air prana

This technique of drawing in ground prana or earth ki is practised in Chinese esoteric martial art or ki kung (qigong).

PROCEDURE

1. Remove your shoes. Leather shoes and rubber shoes reduce the absorption of prana by about 30 to 50 percent.

2. Press the hollow portion of your feet with your thumbs to make concentration easier.

3. Concentrate on the soles of your feet and do pranic breathing simultaneously. Do this for about 10 cycles.

You can use the same principle to draw in air prana or tree prana through the hand chakras to energize yourself. To draw in air prana through the hands, just concentrate on the hand chakras and simultaneously do pranic breathing. To draw in tree prana through the hand chakras, choose

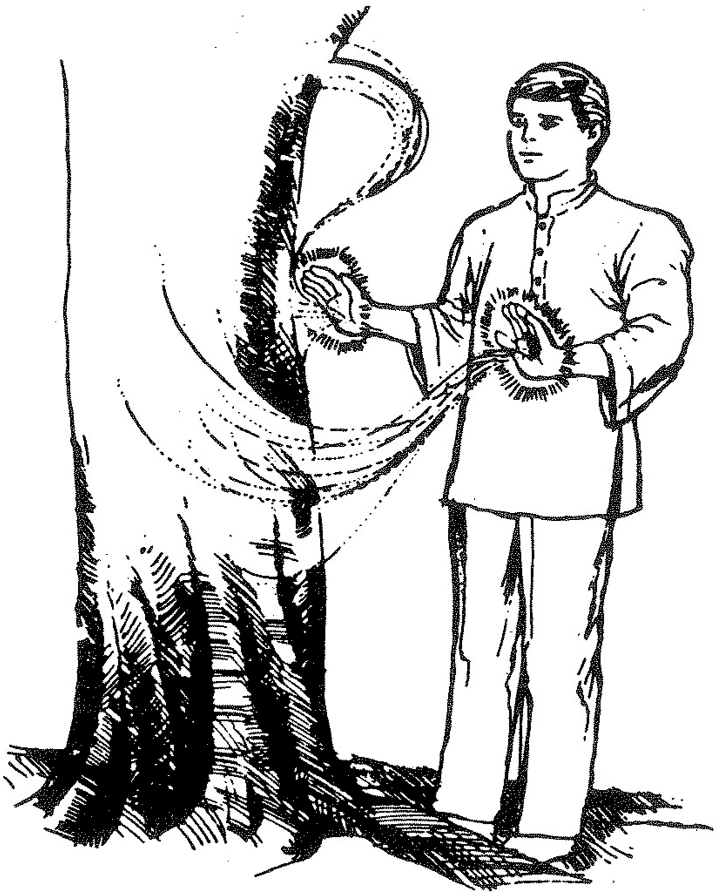


Fig. 4-5 Drawing in tree prana

a big healthy tree and ask mentally or verbally the permission of the tree to draw in its excess prana. Put your hands on the trunk of the tree or near it. Concentrate at the centres of your palms and simultaneously do pranic breathing. Do this for ten cycles and thank the tree for the prana. Some of you may experience numbness or a tingling sensation throughout your body.

Once esoteric principles and techniques are fully explained, they are usually very simple.

After energizing yourself, it is advisable to circulate the prana throughout the body. Visualize yourself filled with white light or prana and circulate the prana continuously from the back to the front several times and then from the front to the back several times also.

SENSITIZING THE HANDS AND THE FINGERS THROUGH PRANIC BREATHING

By now, most of you should have more or less permanently sensitized your hands. However, sometimes you may experience

moments wherein the hands seem not to be able to feel or scan. This can be immediately remedied by concentrating simultaneously on the centres of your palms and on the tips of yours fingers while doing pranic breathing for about three cycles. This will cause the hand chakras and finger chakras to be activated, energized and sensitized so that you can scan accurately with your palms and with your fingers.

SCANNING WITH THE FINGERS

After sensitizing your hands, scan your own palm with your two fingers. Move your fingers slowly and slightly back and forth to feel the inner aura of your palm. Try to feel the thickness of your palm with two of your fingers and try to feel the different layers of the inner aura. Also practise scanning of your palm with one finger. Always concentrate on the tips of your fingers when scanning with your fingers. This will activate or further activate the mini finger chakras; thereby, sensitizing the fingers.

When scanning with your palms and fingers, always concentrate on the centres of your palms and on the tips of your fingers. This will cause the hand chakras and the finger chakras to remain activated or become more activated increasing the sensitivity of your palms and fingers.

Being able to scan with the palms is not sufficient. You must also learn to scan with your fingers. This is required in locating or proper scanning of small troubled spots. It is difficult to scan properly for small troubled spots with the palm because it may only feel the healthier surrounding areas around the small troubled spot. The small troubled spots are "camouflaged" by the healthier parts.

For instance, a person with eye problems usually have pranic depletion in the eyes, while the inner auras of the surrounding areas may be normal. Since the palm is quite big and the inner aura of the eyes is about two inches in diameter, it is likely that the palms may feel only the healthy eyebrows and forehead without becoming aware of the small troubled spots. This could be avoided if the fingers were used in scanning. The spinal column should also be scanned by using one or two fingers in order to locate small troubled spots.

In scanning a patient, you do not have to scan the outer and health auras. You were taught how to scan the outer and health auras in order to prove to yourself their existence. What is important is scanning

the inner aura of the patient. In scanning the inner aura, it is important to feel the general enegy level or the general thickness of the inner aura of the patient. This general energy level will be used as a reference point or standard in comparing the conditions of some of the major chakras and vital organs. The accuracy of scanning will be affected, if that area is scanned for too long because the scanned area will become partially energized.

It is important that you should be able to feel the pressure when scanning in order to determine the thickness of the inner aura of the part being scanned. Some of you may feel pain in your hands or fingers when in contact with a diseased part. The inner aura has several layers. In scanning the inner aura you may feel pressure at about five inches and another layer which is denser or stronger in pressure at about two or three inches away from the skin. Sometimes when scanning the inner aura of a part, the inner aura of the part may seem normal. But when scanned further within, the next layer is rather thin which means that the part is quite depleted. In scanning the inner aura, it is important to scan not only its first layer but also its inner layers. An advanced yogi or an advanced practitioner of ki kung (the art of generating internal power) has an inner aura that is comparatively big and has many layers. Sometimes the inner aura is more than one metre in thickness.

Scanning is also very useful in determining whether an infant or a child has hearing or eyesight problem.

In treating serious cases, the 11 major chakras, the relevant minor chakras, all the major and vital organs, and the spine should be scanned thoroughly. It is through proper scanning and correct understanding of the nature of the ailment that the correct treatment can be determined.

SWEEPING WITH PRANIC BREATHING

General and localized sweeping are more effective when used with pranic breathing since the patient is cleansed and energized simultaneously to a substantial degree. This type of sweeping is quite effective and very often sufficient to heal simple ailments. Sweeping can be done several feet away from the patient and with fewer strokes. You do not have to bother what hand-position to use. Just follow the instructions given in level 1 on how to apply general sweeping and localized sweeping, and simultaneously do pranic breathing.

You may visualize luminous white prana sweeping and washing the patient from the crown to the feet when doing downward sweeping. Visualize the health rays being straightened. You do not have to do upward sweeping unless the patient is quite sleepy or has weak legs. When doing the upward sweeping, you may visualize the ground prana going up from the sole chakras up to the crown chakra. This should be done after the patient has been cleansed sufficiently with downward sweeping. Applying upward general sweeping before applying downward sweeping may result in the transferring of diseased bioplasmic matter to the head and brain areas. This may result in serious harm to the patient.

You may or may not visualize when you do sweeping but with some healers sweeping is more effective when accompanied by visualization. What is important is the intention to clean and energize the patient's bioplasmic body.

In sweeping, special attention should be placed on the back bioplasmic channel or the governor meridian which interpenetrates the spine, and the front bioplasmic channel or functional meridian which is opposite to the spine. Except for the spleen chakra, almost all the major chakras are directly located along these two channels of nadis. Cleansing or applying localized sweeping on these two channels would clean the major chakras located along these two meridians resulting in a much faster rate of healing. You must remember that all the major and vital organs are energized and controlled by the major chakras.

When applying localized sweeping, visualize the fingers and the hands penetrating the diseased part and the greyish diseased matter being removed.

ENERGIZING WITH PRANIC BREATHING

Prana is drawn in by using pranic breathing and projected through one or both of the hand chakras.

1. Do pranic breathing slowly for about three to five cycles and simultaneously calm and still your mind.

2. Continue doing pranic breathing and simultaneously put your hand or hands near the part to be treated. Concentrate on the centre of your palm or palms.

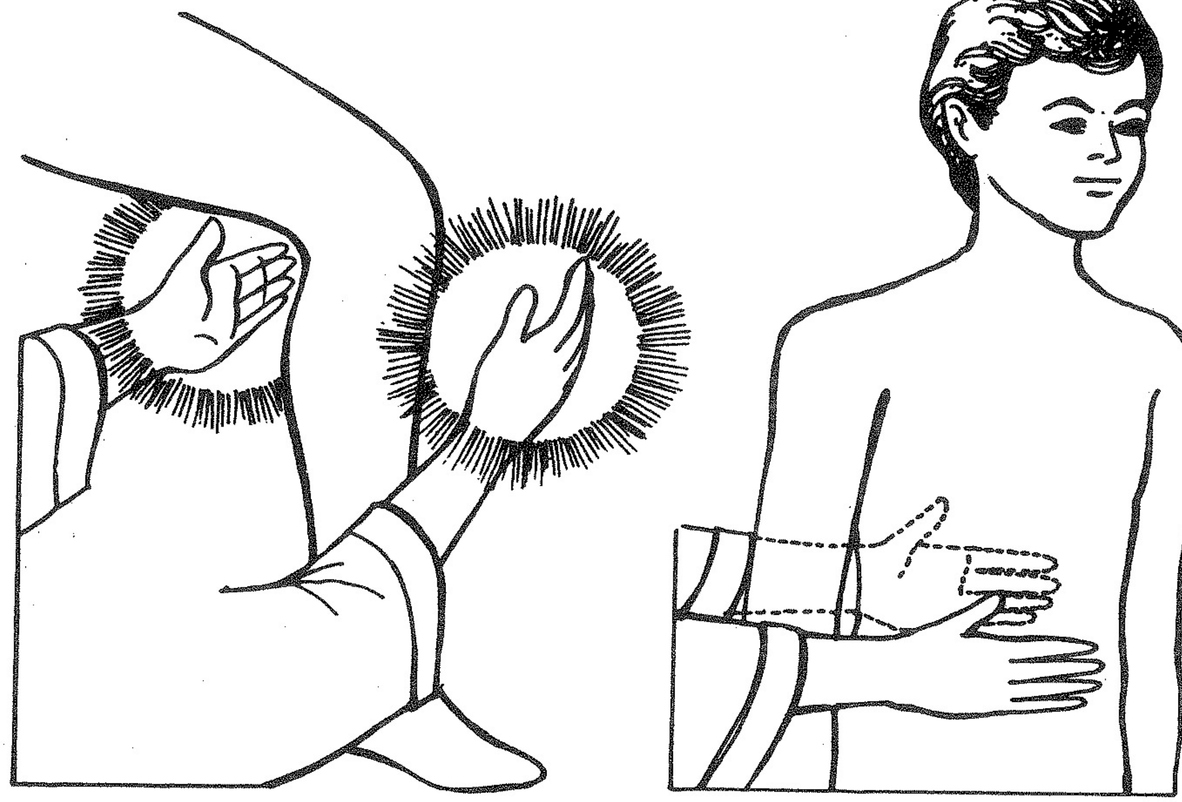


Fig. 4-6 Parallel double energizing

3. Will or direct the projected pranic energy to the affected chakra and then to the affected part. This is important and in many cases will produce rapid relief since the affected part or organs will be quickly provided with sufficient pranic energy. The attention should be primarily focused on the hand chakra or chakras and on directing the pranic energy, less on the breathing.

4. Stop energizing when you intuitively sense that the patient has enough prana or vital energy. Re-scan the patient to determine whether he is sufficiently energized. In level no. I or elementary pranic healing, you were instructed to stop energizing when you feel a slight repulsion or a cessation of low of energy. As you become more advanced in healing, this guideline is no longer valid because your pranic energy level becomes much higher compared with that of the patient. Equalizing your pranic energy level with the affected part of the patient may result in pranic congestion on the part being treated.

5. If the patient has severe infection, burns, or cuts, then the treatment has to be repeated after half an hour or after an hour. These



Fig. 4-7 Non-parallel double energizing

types of cases consume pranic energy at a very fast rate; therefore, the treatments have to be repeated more frequently.

Energizing should be done simultaneously with pranic breathing. It is preferable to do pranic breathing for three to five cycles before you start energizing and to continue doing pranic breathing for three cycles after you have stopped energizing. This is to prevent possible general pranic depletion on the part of the healer.

There are two types of double energizing, or energizing with two hands: parallel double energizing and unparallel double energizing. In parallel double energizing, simply place your hands facing and parallel to each other with the affected part in between them. In unparallel double energizing, the hands are directed at the affected part but are not parallel to each other. In parallel double energizing, an intense energy field is created causing the hand to rhythmically expand and contract. Tingling sensation is felt not only in the affected part but also in other parts of the body. At times, the patient may even feel a slight electric shock. Double energizing is usually used in cases that require tremendous amount of prana. Cleansing

must be done before double energizing. Double energizing can also be used to quickly relieve simple ailments or illnesses mentioned in level 1.

ENERGIZING: DISTRIBUTIVE SWEEPING TECHNIQUE

Energizing with the use of distributive sweeping technique simply means the use of sweeping to redistribute excess prana from other parts of the body to the ailing part.

Steps:

1. Clean the ailing part by applying localized sweeping.
2. Sweep the excess prana with the use of your hand from the surrounding part and chakras to the treated part.

This type of energizing is quite effective in healing simple ailments but not the more serious ones since these types of ailments require tremendous amount of prana.

DISPOSING DISEASED BIOPLASMIC MATTER

There are times when it is inconvenient or impossible to throw away the diseased bioplasmic matter into a bioplasmic waste disposal unit. Should this happen, simply will the diseased bioplasmic matter to disintegrate when you flick it away. This technique is applicable only for the more proficient healers.

Beginners can try to heal in open space and throw the diseased bioplasmic matter deep into the ground. It is a common practice among shamans to dispose of objects filled with diseased bioplasmic matter by burning them, exposing them in the air for a prolonged period of time or burying them under the ground.

UTILIZING GROUND PRANA IN HEALING

There is greater concentration of prana just above the ground than in the air. The density of prana just above the ground is about four or

five times greater than the prana contained in the air. This concentration of ground prana can be used for healing.

Ask your patient to lie down on the ground. Cotton blanket or mat made of natural material may be used. Avoid using leather, rubber, synthetic foam, mat or blanket. as they tend to act as insulator which hinders the free flow of ground prana into the body.

Apply general sweeping and localized sweeping several times. Let the patient rest and gradually absorb the ground prana. The act of cleansing causes a sort of partial "pranic vacuum" which results in the rushing of ground prana into the bioplasmic body of the patient and into the treated part. Energy tends to flow from greater intensity to lower intensity or from greater concentration to lower concentration. Once the patient is cleansed, energizing from ground prana occurs automatically and gradually. The healer should preferably energize the patient after sweeping to shorten the time required to substantially energize the affected part.

This is also the reason why some shaman healers go to the extent of burying the patient into the ground so that he can absorb more ground prana. If one is not feeling too well, one can take a swim in the sea for about 10-15 minutes to cleanse the bioplasmic body; after that he may bury his body in the sand to gradually absorb ground prana.

SUGGESTED PRACTICE SCHEDULE

1. Sensitizing the hands and the fingers through pranic breathing— three minutes
2. Scanning with two fingers — three minutes
3. Pranic breathing with drawing in of air prana through the hand chakras — three minutes
4. Energizing with pranic breathing — three minutes

Follow this schedule for about three to five weeks. You should also try to treat many difficult cases. If you consistently follow the instructions in this book, your healing skill will develop very rapidly. You will be able to do a lot of things that may be considered by others as "impossible" or "miraculous."

ROTATION OF THE CHAKRAS

Some students think a chakra rotates counter-clockwise while some think it rotates clockwise. Both are partially correct and partially wrong. A chakra is rapidly rotating alternately clockwise and counter-clockwise. Clockwise motion draws in pranic energy to the chakra while counter-clockwise motion projects or draws out pranic energy from the chakra. Clockwise motion of the chakra is absorbing while counter-clockwise motion of the chakra is projecting or expelling. When a healer draws in pranic energy through a chakra, the chakra is predominantly rotating clockwise and to a much lesser degree, rotating counter-clockwise. When a healer projects pranic energy through a chakra, it is predominantly rotating counter-clockwise and, to a much lesser degree, rotating clockwise. Under normal conditions, a chakra is rotating clockwise and counter-clockwise and in equal proportion. So the amount of pranic energy coming in and going out is about the same.

When energizing, the hand chakra is predominantly rotating counter-clockwise and to a lesser degree clockwise (drawing in). This is why the energizing hand also absorbs diseased energy and has to be flicked regularly to throw away the diseased energy. It is better to clean before energizing not only to reduce the possibility of radical reaction but also to minimize the quantity of diseased energy that will be absorbed by the healer when energizing. This is why the author does not recommend healers to energize with the use of their eyes or with a major chakra because the eyes are very delicate and difficult to clean while a major chakra controls a vital organ or several organs. It is possible for the corresponding organ or organs to fully absorb the diseased energy which is harmful to the healer.

Under normal conditions, a chakra draws in and projects pranic energy alternately at a rapid rate. The amounts of pranic energy drawn in and projected are more or less equal. The chakra rotates clockwise at 180 degrees and counter-clockwise at 180 degrees in the opposite direction alternately at a rapid rate. When the hand chakra predominantly projects, the counter-clockwise motion is 360 degrees and the clockwise motion is only 180 degrees. When the hand chakra rotates counter-clockwise, it projects pranic energy and stops for a split second, then rotates in clockwise motion and draws in pranic energy and stops for a split second. The entire process is repeated. The pranic energy projected is not continuous and neither is the pranic energy drawn in. It only appears as continuous

because the chakra is moving rapidly and alternately clockwise and counter-clockwise; thereby giving an appearance of continuous projection of pranic energy or continuous drawing in of pranic energy. The difference in the intensity of pranic energy projected depends on the rate of rotation of the chakras. The faster it rotates, the more intense is the projected pranic energy and the slower it rotates, the less intense is the pranic energy projected. When a hand chakra is predominantly absorbng it makes a 360-degree clockwise rotation and a 180-degree counter-clockwise rotation and vice-versa when it is predominantly projecting pranic energy. The intensity of pranic energy projected or absorbed does not involve changes in the pattern of rotation of the chakra but is dependent upon the rate of rotation of the chakra. The faster it rotates, the more intense is the projected or absorbed prana.

In India and China, there are yogis and chi kung practitioners who heal by placing the hand near the affected part, then moving it in circular motion. If the yogi or chi kung healer wants to clean or decongest an affected part, he applies localized sweeping by moving his hand several times in a counter-clockwise motion to increase the chakra's counter-clockwise motion; thereby, facilitating the removal of diseased energy. He then flicks his hand to throw away the diseased energy. This process is continued until the affected chakra becomes substantially clean. If the yogi wants to energize an affected chakra, he projects pranic energy and simultaneously moves his hand clockwise to make the affected chakra draw in more pranic energy by increasing the chakra's clockwise motion. The clockwise motion is for energizing while the counter-clockwise is for cleansing or decongesting. The technique is simple and easy to apply.

The appearance of the chakra is dependent upon its speed of rotation. Under normal conditions, the rapid clockwise and counterclockwise rotations produce an optical effect making the chakra look like a lotus flower with many pointed petals. The pointed petals are "optically produced" by the combined motions of pranic energy moving clockwise and counter-clockwise. This is why in ancient Tibetan, Chinese and Sanskrit books on yoga, the chakras are usually presented as lotus flowers with many pointed petals. When a chakra is deliberately slowed down, the actual shape and number of petals can be clearly seen. The shape of the petals of a chakra is round. This is why the petals of the chakras described by Leadbeater are round, not pointed. When the chakra is moving very rapidly, the chakra bulges out or becomes quite thick. When it is rotating at

an extremely rapid rate the chakra appears as a dazzling point of light. When a spiritual aspirant is meditating, spiritual and pranic energies are attracted to the head area. This is why advanced yogis or saints are clairvoyantly seen with dazzling or blinding light on the head area (spiritual "halo").

OTHER HEALING TECHNIQUES

The healing techniques that were explained earlier are those often used by this author and his friends. There are many other healing techniques used by other healers, but the basic principles are the same: cleansing and energizing the affected parts.

Other healing techniques:

1. Extraction technique

   a. Primitive
   b. Elementary
   c. Advanced

2. Short circuiting — cleansing and energizing
3. Short circuiting — redistribution of prana

Extraction Technique - Primitive

There are several types of extraction techniques and the simplest is done sometimes, if not usually, by natural-born healers who have had no training in healing. These healers simply touch the affected part and involuntarily extract or absorb the pain and the diseased bioplasmic matter into his body without expelling it. This is because they do not really know how to expel the diseased bioplasmic matter and do not understand the process. Consequently, they are affected by the diseased bioplasmic matter but recover after a good night's sleep. This technique is definitely not advisable.

Extraction Technique - Elementary

Another type of extraction technique is absorbing the diseased matter through one of the hand chakras and expelling it through the other hand chakra. You may use either of the hand chakras for extraction and

expelling. Although this is an improvement over the primitive technique, it is still not advisable because there is always the possibility that some diseased bioplasmic matter will remain in the healer's body. Just imagine what will happen to the healer if he extracts dirty bioplasmic matter from 20-50 patients a day for 250 days a year. It is quite unlikely that the healer will remain healthy for long. He might even end up with so many strange diseases. The idea of absorbing dirty, sticky and greyish diseased bioplasmic matter is just plainly repulsive.

Extraction Technique - Advanced

Another type of extraction technique is simply extracting the diseased bioplasmic matter from the afflicted part by an act of will. The diseased bioplasmic matter is caught by the hand and flicked into the bioplasmic waste disposal unit. No sweeping movement is done. The hand is placed a few inches away from the afflicted part and the diseased bioplasmic matter is extracted by willing it to come out.

Short Circuiting - Cleansing and Energizing

Short circuiting can be done either to simultaneously clean and energize an afflicted part or to redistribute prana from one area to another part. Short circuiting (cleansing and energizing) is done by simply placing the energizing hand at the back of the chakra to be treated and the extracting hand in front of it.

PROCEDURE :

1. Do pranic breathing.

2. Place your energizing hand at the back of the chakra to be treated.

3. Place your extracting hand in front of the chakra. Visualize your extracting hand surrounded by a layer of bright light.

4. Energize the back of the chakra. Visualize and will the dirty energy to come out. The diseased energy should not penetrate the layer of bright light on the extracting hand. Do not absorb the dirty energy into your body!

5. Flick the dirty energy to the bioplasmic waste disposal unit.

Short Circuiting - Redistribution of Prana

One hand is used for drawing in prana from the source and the other is used for energizing the part to be treated. For example, in treating headache, the hand that is drawing in prana is placed in front of the throat chakra and the energizing hand is placed on the affected part.

There are other healing techniques not dealt with here but the basic principles are the same which are cleansing and energizing.

ENERGIZING OBJECTS

Objects like water, food, herbs, medicine, alcohol, oil, ointment, balm, lotion, band aid, bandage and cotton can be charged with prana to facilitate the healing process. Energized water can be taken internally by the patients to facilitate the healing process. Cold water absorbs more prana while warm water absorbs much less.

Herbs, drugs, ointment, balm, lotion and oil can be energized to increase their effectivity and their potency. Rubbing alcohol can be energized to increase its disinfecting action and hasten the healing rate. Bank aid, bandage and cotton can also be energized for similar purposes.

The transference of pranic energy or healing energy contained in the energized oil to the affected part or chakra is the principle behind the religious practice of anointing the sick with holy or energized oil.

There are some patients who involuntarily or wilfully resist the healing process. A patient that resists can, to a certain extent, block or prevent the entry of prana into his body. In this case, energized oil can also be used as an entry point for prana. It acts as a "gate or a hole" for prana to enter the patient's body.

For healing skin diseases, energized ointment, lotion or balm can be used after the initial pranic treatment. Instead of healing the patient so many times, healing sessions can be reduced. The healing process is hastened by the use of energized ointment or medicine.

Therefore, the healer will have more time to treat more serious cases.

It is quite likely that in a few decades from now, most drugs or medicines will be energized with prana to produce faster and more effective results.

Objects can be energized by using pranic breathing and the energizing technique. Energizing can also be done through physical means.

TREATMENT FOR SIMPLE AND SERIOUS CASES

1. STRENGTHENING THE BODY'S DEFENSE SYSTEM BY INCREASING ITS VITAL ENERGY LEVEL

Many ailments are due to bacterial and viral infections. The white blood cells which protect the body from infections are produced by the bones. By proper pranic treatment and increasing the vital energy level of the body, its defense system is strengthened and enhanced.

a. Apply general sweeping three or four times.

b. Clean and energize the sole and hand minor chakras. Simultaneously you may visualize pranic energy or "white light" going inside the bones. This is to strengthen the bones in the arms and legs and also to partially activate the sole and hand chakras so that they will absorb more prana; thereby increasing the vital energy level of the body.

Do not stabilize the projected pranic energy because this may partially inhibit the sole and hand minor chakras.

c. Apply localized sweeping thoroughly on the front and back solar plexus chakras and on the liver (front, sides and back). Energize the front solar plexus chakra. This is to strengthen the liver and to energize the whole body, especially the internal organs in the trunk. The liver detoxifies the blood; strengthening it also enhances the body's defense system.

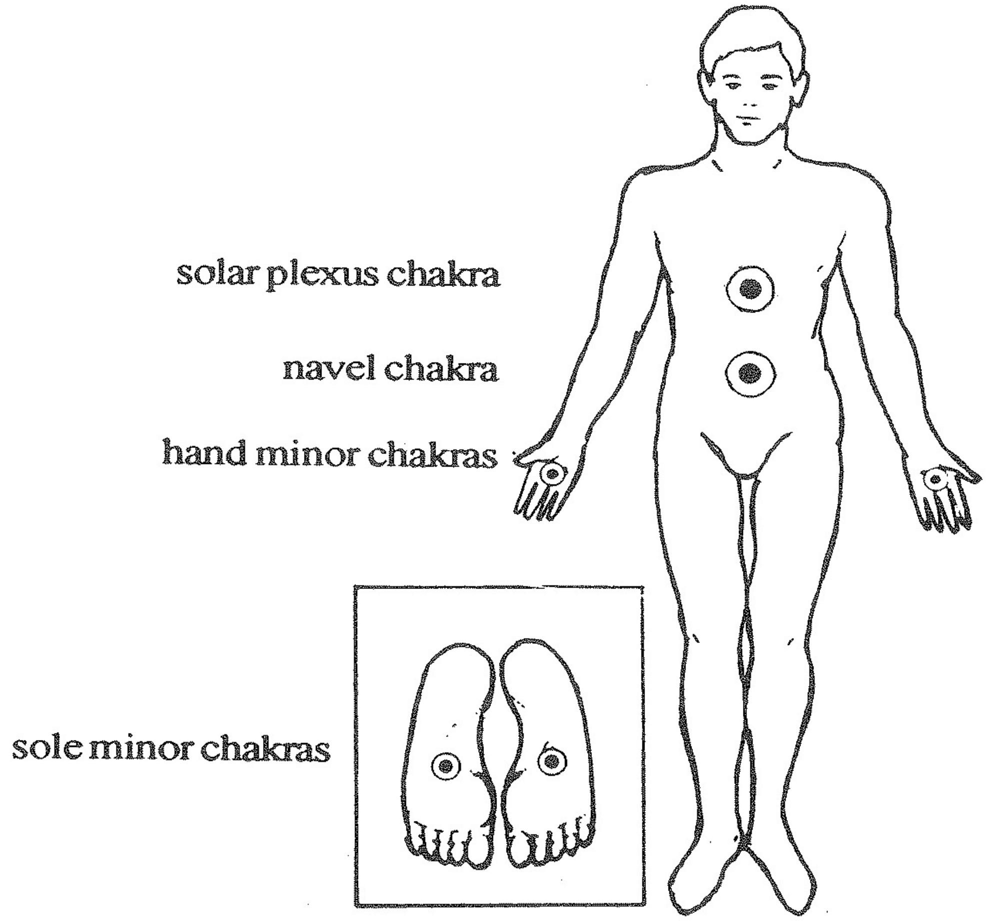


Fig. 4-8 Pranic treatment for measles, german measles, and chicken pox

d. Clean and energize the navel chakra. This has two major effects: first, energizing and partially activating the navel chakra will energize and partially activate the spleen chakra so that it will absorb more prana and thus, increase the vital energy level of the body. Second, the navel chakra is partially activated and stimulated to produce more "synthetic ki" and make the etheric body more powerful; thereby, increasing the ability of the etheric body to absorb more prana.

e. Apply localized sweeping and energizing on the basic chakra. Do not energize the basic chakra if the patient has fever since the fever may rise higher.

f. Do not apply this treatment on patients who have or have a history of venereal disease, leukemia, or cancer. The proper treatment of these ailments is given in: *Advanced Pranic Healing.* (Volume 2)

2. MEASLES, GERMAN MEASLES, AND CHICKEN POX

a. Apply general sweeping three or four times.

b. Apply localized sweeping thoroughly on the face, the throat, the front and back trunk. Special emphasis should be given on the affected part and the abdominal area.

c. To improve the body's defense system, apply localized sweeping on the liver and the solar plexus chakra for about 20 times each and then energize the solar plexus chakra. Stabilize the projected pranic energy.

d. Apply localized sweeping and energizing on the navel chakra, hand and sole minor chakras.

e. The emphasis of the treatment should be on the thorough cleansing of the body.

f. Do not energize the basic chakra directly because it may increase the body's temperature. General and localized sweeping can be repeated two or three times a day.

g. Repeat treatment for the next several days.

3. MUMPS AND TONSILLITIS

a. Apply general sweeping two or three times.

b. Apply localized sweeping thoroughly on the throat and the entire neck area.

c. Thoroughly cleanse and energize the throat and secondary throat chakras.

d. Apply localized sweeping and energizing alternately on the jaw minor chakras until the patient is substantially relieved. The jaw minor chakras are located at the lower back part of the ears. By energizing the jaw minor chakras, the entire mouth will be energized including the parotid glands and the tonsils. Since the affected parts will consume prana at a very fast rate, the throat chakra and the jaw minor chakra should be cleansed and energized twice a day.

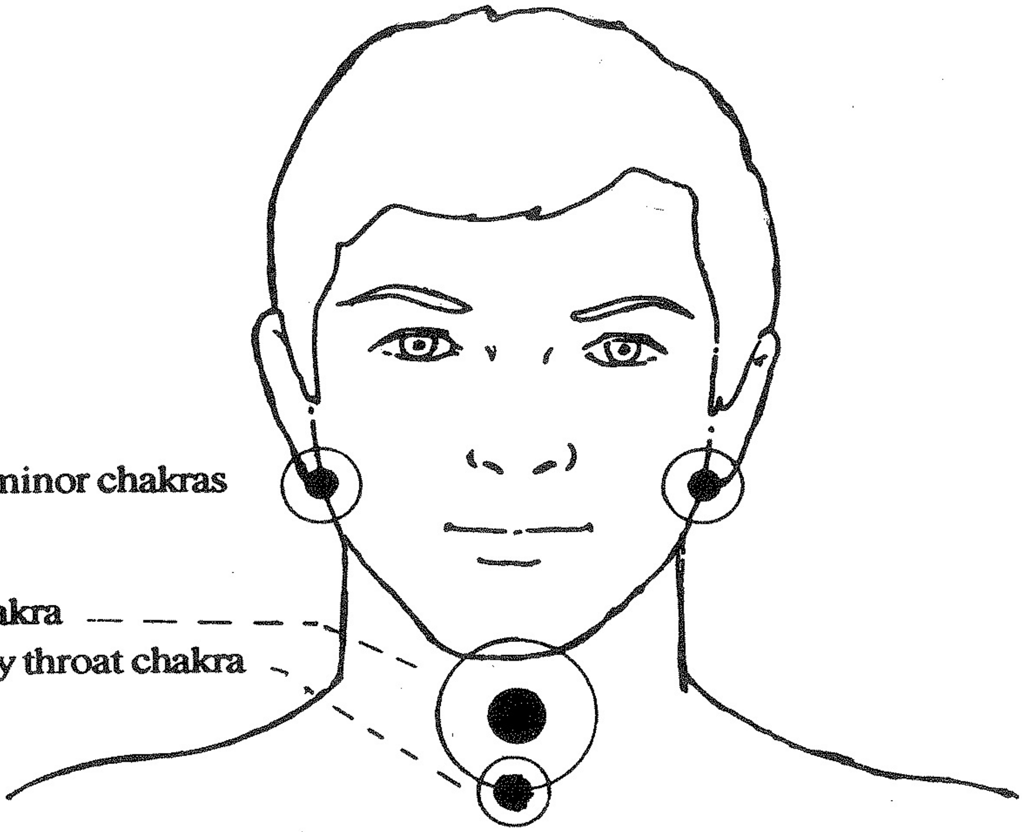


Fig. 4-9 Pranic treatment for mumps, tonsillitis, gum bleeding, and pyorrhea

e. Be sure to stabilize the projected pranic energy.

f. To improve the body's defense system, apply the procedure given in "strengthening the body's defense system by increasing its vital energy level".

4. GUM BLEEDING

a. Apply localized sweeping and energizing thoroughly on the affected part. Repeat treatment for as long as necessary.

b. Apply localized sweeping and energizing on the throat chakra and jaw minor chakras.

c. Stabilize the projected pranic energy.

d. Repeat treatment for as long as necessary.

5. PYORRHEA

a. Apply general sweeping two or three times.

b. Apply localized sweeping and energizing on the affected part.

c. Apply localized sweeping and energizing on the throat chakra and jaw minor chakras. Stabilize the projected pranic energy.

d. Since the rate of pranic consumption is so fast, steps **b** and **c** must be repeated two or three times a day.

e. To increase the body's defense mechanism, follow the instructions given in "strengthening the body's defense system by increasing its vital energy level."

f. Instruct the patient to see a dentist immediately.

6. FAINTING

a. Energize the navel chakra until the patient recovers consciousness. This increases the pranic energy level of the whole body including the head area. This approach is slower but safer.

b. Another approach is to energize the back of the head. This is faster, but pranic congestion of the head because of over-energizing is possible. This manifests as headache.

c. If the loss of consciousness is due to a sudden emotional shock, apply localized sweeping thoroughly on the front and back solar plexus chakras and the navel chakra; then energize the navel and front solar plexus chakras.

d. If head concussion is involved, apply localized sweeping and energizing alternately on the affected part of the head. Instruct the patient to see a medical doctor immediately.

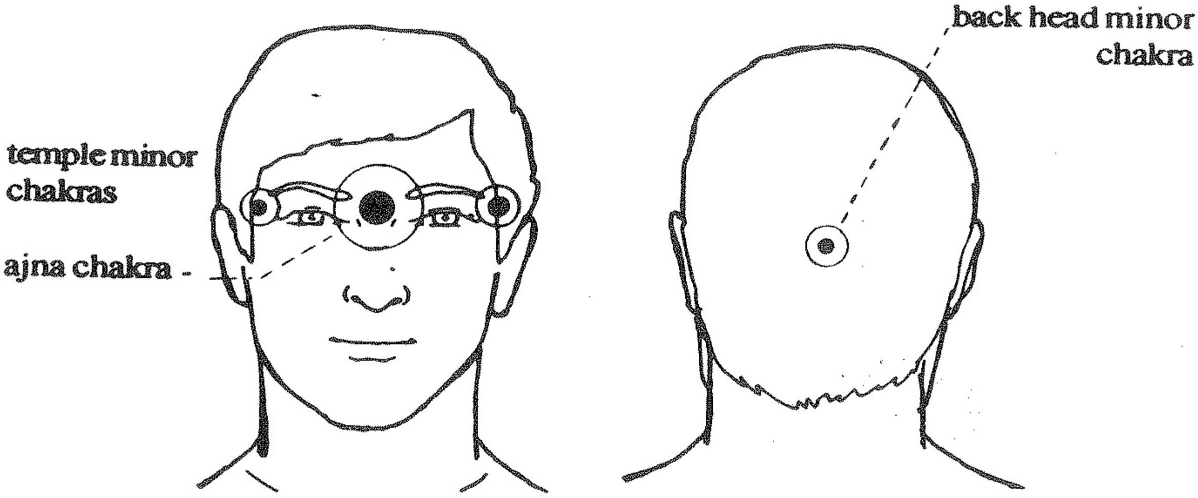


Fig. 4-10 Pranic treatment for nearsightedness, farsightedness, astigmatism, cross-eyes, walleyes, and chronic or acute glaucoma

7. NEARSIGHTEDNESS, FARSIGHTEDNESS AND ASTIGMATISM

The eye chakras or the eyes are usually quite depleted, the thickness ranging from less than an inch to two inches. In fewer cases, you will encounter eye ailments caused by pranic congestion.

Please take note, the eyes should not be energized directly, because they will easily become congested making their condition worse. The eyes are energized through the ajna, back head, and temple chakras.

a. Scan the eyes with one or two of your fingers.

b. Apply localized sweeping thoroughly on the eyes. If localized sweeping is done properly, the inner auras of the eyes will increase slightly.

c. Apply localized sweeping and energizing on the ajna chakra, back head chakra, and the temple chakras. When energizing, you may visualize white light or pranic energy going inside the eyes.

d. Re-scan the eyes and apply more localized sweeping.

e. If the patient is weak or old, apply localized sweeping and energizing on the basic, sex, navel and solar plexus chakras to strengthen the entire body and increase the rate of healing. The rate of healing does not only depend on the condition of the eyes but also on the general condition of the whole body.

f. It is quite likely that your patient will experience a slight immediate temporary improvement which is a good sign. The treatment should be repeated twice or thrice a week. Preferably, the patient should stop wearing eyeglasses to facilitate the healing process. Patients who suffer headache when they do not wear eyeglasses should gradually reduce the amount of time in wearing it. Complete healing may take about three to four months.

8. CROSS-EYES AND WALLEYES

Apply the same treatment as in the preceding case.

9. CHRONIC OR ACUTE GLAUCOMA

The eyes or eye chakras, ajna chakras, temple chakras, back head chakra and the head are affected. Glaucoma could be aggravated or triggered by habitual stress or negative emotions. Therefore, the solar plexus chakra is also affected.

In acute glaucoma, the patient may experience intense pain on the head and the eyes accompanied by general weakening. He may also experience blindness for a shorter or longer period of time.

a. Scan the eyes or eye chakras, ajna chakra, temple chakra, backhead chakra, the entire head area, and the front and back solar plexus chakras with one or two fingers.

b. To relieve the patient immediately of the pain or discomfort in the eyes, apply localized sweeping thoroughly on the eyes and then the entire head area.

c. Apply localized sweeping and energizing on the ajna chakra, back head chakra, and on the temple chakras. When energizing, you may visualize white light or pranic energy going inside the eyes.

d. Re-scan the eyes. Repeat steps **b** and **c** until the patient is substantially relieved.

e. Apply localized sweeping and energizing thoroughly on the front and back solar plexus chakras.

f. If the patient has a heart ailment, then the heart should also be treated.

g. Apply the treatment thrice a week. This should be continued for several months or for as long as it is required. If the cause is emotional in origin, the patient is advised to consult a psychotherapist or a clinical psychologist. The patient should learn how to relax and meditate in order to regulate his emotions properly.

h. In acute glaucoma, the treatment may be repeated after one or two hours if he is still experiencing discomfort.

i. Instruct the patient to consult an eye specialist immediately and an advanced pranic healer.

10. HEART AILMENTS

Heart ailments may manifest as pranic depletion or congestion, or both on the heart chakra. Although there are many types of heart ailments like heart enlargement, partial failure or the heart muscles, rheumatic heart, and heart injury because of malfunctioning of the pacemaker, etc, the treatment is basically the same which is cleansing and energizing of the heart and the solar plexus chakras.

a. Scan the heart thoroughly. Ask the patient to point out the small areas where there is pain or discomfort. Apply localized sweeping thoroughly on the front heart chakra and on the small troubled spots with your fingers. Visualize your fingers going inside the small troubled spots removing the diseased bioplasmic matter.

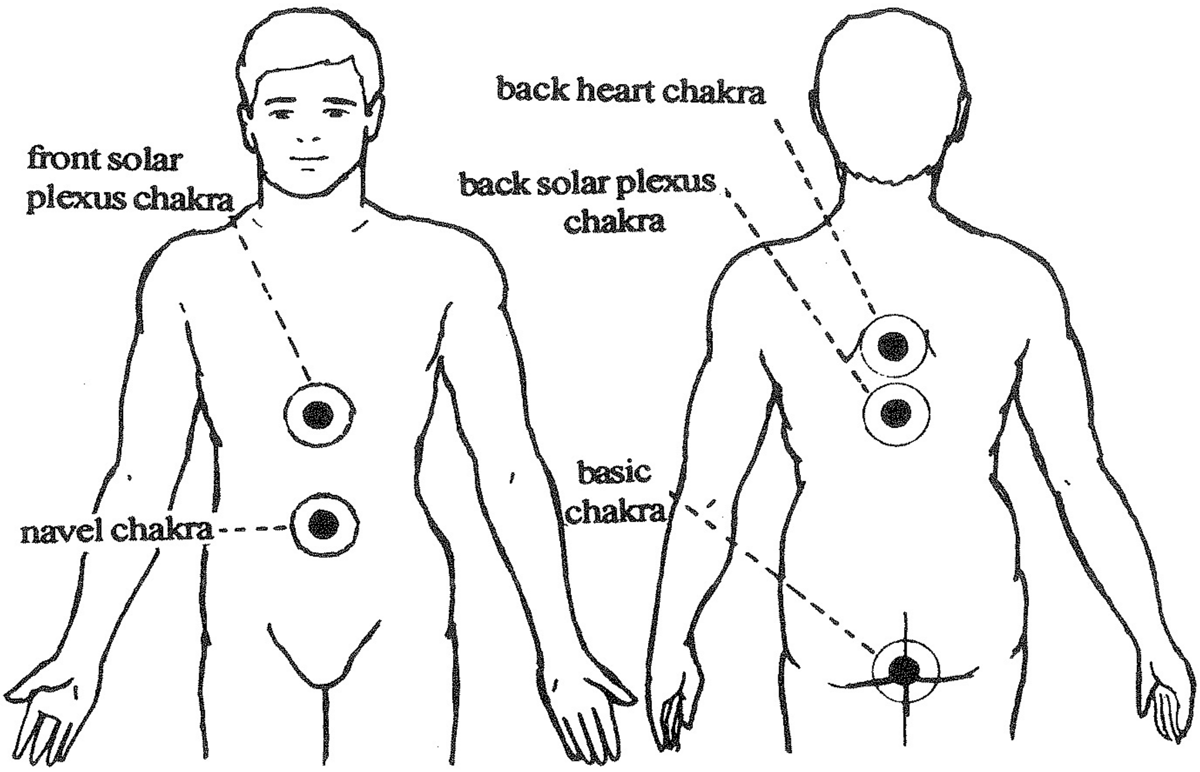


Fig. 4-11 Pranic treatment for heart ailments

b. The heart should be energized through the back heart chakra and not through the front heart chakra. Apply localized sweeping and energizing on the back heart chakra and you may visualize the physical heart and the front heart chakra becoming bright and clean. Get feedback from the patient to determine which spot or spots are still painful or uncomfortable. Re-scan and further apply localized sweeping and energizing. If done properly and thoroughly, the patient will experience immediate partial relief. Substantial relief may also be experienced immediately or after several hours or days. In pranic depletion of the heart, the emphasis should be on energizing, but thorough cleansing is also very important.

c. Apply localized sweeping thoroughly on the liver and the solar plexus chakra and then energize the solar plexus chakra. The emphasis should be on thorough cleansing.

d. If there is severe pranic congestion on the front heart and the front solar plexus chakras, then apply localized sweeping thoroughly. It

may take about 5-10 minutes to thoroughly remove the congested diseased bioplasmic matter. The patient will usually be relieved immediately after the localized sweeping. Energize the heart through the back heart chakra and apply more localized sweeping. Energize the solar plexus chakra and apply more localized sweeping.

e. If the patient is quite weak, general sweeping should preferably be applied first before other treatment in order to disentangle the health rays and seal off holes in the outer aura. This will definitely make healing easier.

f. Apply localized sweeping and energizing on the navel and basic chakras. This will strengthen the body and further accelerate the rate of healing of the heart.

A treatment may last for a few minutes to about half an hour in most cases. Treatment should be applied thrice a week. For critically ill patients, pranic treatment may be applied twice or thrice a day for the next few days. There are no fixed guidelines. You will have to use your own discretion.

It may take several weeks to about three months to heal and normalize the heart condition. The recovery period varies depending upon the seriousness of the heart ailment, the cooperation of the patient, the frequency of pranic treatment and other relevant factors.

11. HIGH CHOLESTEROL

The cholesterol level of the body is regulated by the solar plexus chakra and the liver; therefore, they must be treated.

a. Apply localized sweeping thoroughly on the front and back solar plexus chakras for about 20-30 times.

b. Apply localized sweeping thoroughly on the liver (front, side, and back).

c. Energize the solar plexus chakra.

d. Apply localized sweeping and energizing on the liver minor chakra. Then apply more localized sweeping on the liver.

e. Apply localized sweeping on the front and back heart chakras, then energize the back heart chakra.

f. Repeat treatment three times a week for as long as necessary.

g. Malfunctioning of the solar plexus chakra and the liver can be caused by stress and negative emotions; it is, therefore, advisable for the patient to practise relaxation and simple meditation.

12. HYPERTENSION

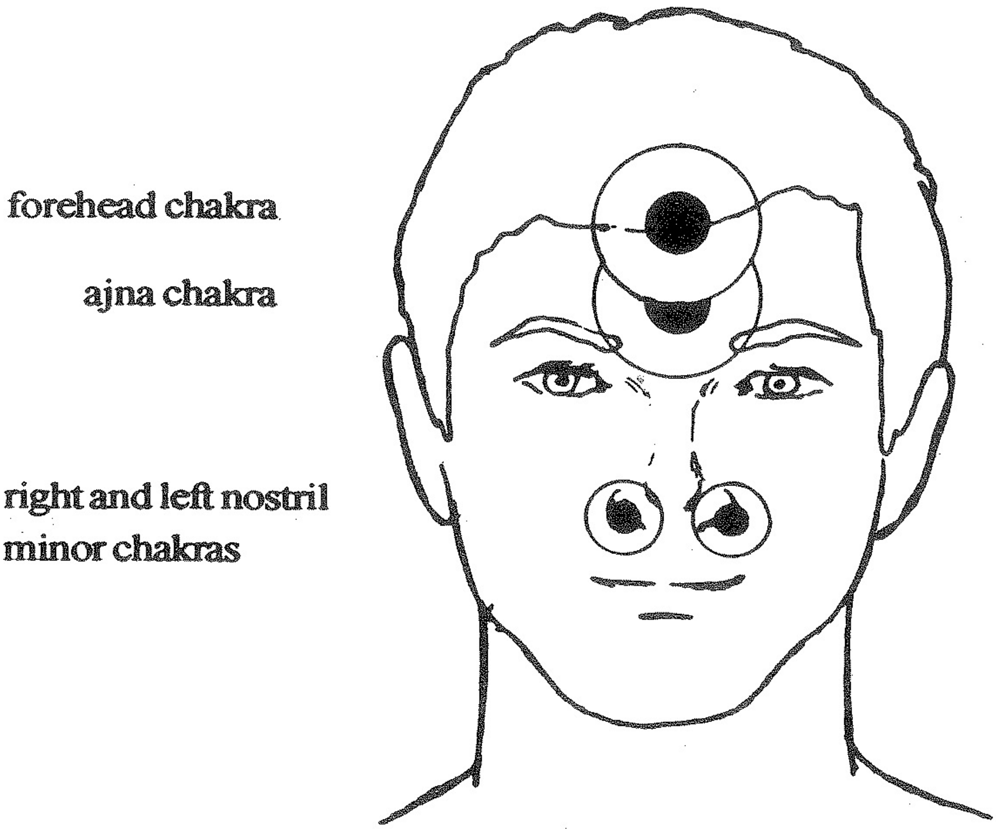
Hypertension is caused by the overactivation of the meng mein chakra which is quite grey. This could be caused by several factors such as improper diet, drugs, diseased kidneys, emotional factors, and improper yogic or chi kung practices. When a person is angry, very irritated, or is undergoing a lot of stress, the solar plexus chakra becomes overactivated which may cause the meng mein chakra also to become overactivated, resulting in hypertension. As explained in Chapter 2, the meng mein chakra regulates the blood pressure. The basic chakra also has to be treated since it is usually grey or dirty. The solar plexus, meng mein, and basic chakras should not be energized using the elementary and intermediate techniques since the patient may get worse.

There is too much pranic energy going up from the basic chakra to the head, thereby causing much discomfort in that area. The head, especially its back part, is quite dirty and therefore, must be cleansed thoroughly.

a. Apply general sweeping three times or more.

b. Apply localized sweeping thoroughly on the crown chakra, on the back of the head, and on the spine until the patient is partially or substantially relieved.

c. To rapidly bring down the blood pressure, apply localized sweeping thoroughly on the front and back solar plexus chakras and meng mein chakra for about 50 times or more each until the blood pressure has been reduced and stabilized. This can be repeated several times a day, if necessary. Please note: do not energize the meng mein chakra because the patient may become worse. The complete treatment



4-12 Pranic treatment for loss of smell and sinusitis

is given in advanced pranic healing. If the kidneys are malfunctioning, apply localized sweeping on them.

d. Apply localized sweeping on the basic chakra since it also is usually affected.

e. Apply thoroughly localized sweeping and energizing on the crown, forehead and ajna chakras. Then apply more localized sweeping on the entire head area.

f. If the heart is affected then it should also be treated.

g. Instruct the patient to see immediately a medical doctor, and also an advanced pranic healer.

13. LOSS OF SMELL

a. Apply localized sweeping and energizing on the forehead and ajna chakras with emphasis on the latter.

b. Apply localized sweeping and energizing on the right and left nostril mini chakras. These mini chakras are located on the lower side of the nostrils.

c. Check the ear chakras and the back head minor chakra. If they are affected, cleanse and energize them.

d. Repeat the treatment twice a week for as long as necessary.

14. SINUSITIS

a. Apply thoroughly localized sweeping on the area above the eyebrows and the cheekbones.

b. Apply localized sweeping and energizing thoroughly on the forehead and ajna chakras with emphasis on the ajna chakra.

c. Cleanse and energize the right and left nostril mini chakras. These mini chakras are located at the lower side of the nostrils.

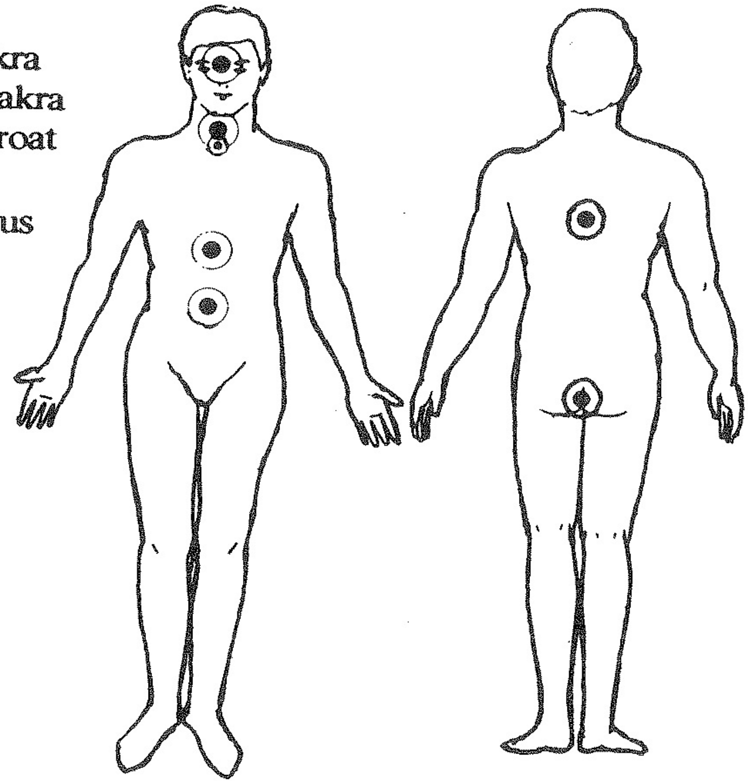
d. Be sure to stabilize the projected pranic energy.

e. Repeat the treatment three times a week for as long as necessary. If the patient is experiencing extreme discomfort, the treatment may be repeated twice or thrice a day.

15. RESPIRATORY AILMENTS (PNEUMONIA, TUBERCULOSIS, EMPHYSEMA, ETC.)

There are many types of respiratory ailments but their treatments are more or less the same. There are four major chakras involved in treating the respiratory system: the ajna chakra, which controls and energizes the nose; the throat and secondary throat chakras, which control and energize the throat; the back heart chakra, which controls and energizes the lungs and the heart; and the solar plexus chakra, which controls and energizes the diaphragm.

a. Clean the entire body by applying general sweeping two to three times.



4-13 *Pranic treatment for respiratory ailments (pneumonia, tuberculosis, emphysema, etc.)*

b. If the nose is affected, apply localized sweeping and energizing thoroughly on the ajna chakra.

c. If the throat is affected, apply localized sweeping and energizing thoroughly on the throat and secondary throat chakras.

d. Apply localized sweeping on the lungs (front, sides, and back), and cleanse them on all sides thoroughly. Then apply localized sweeping thoroughly on the front heart and back heart chakras.

e. Energize the back heart chakra to energize the lungs and the heart. It is very important that the lungs and the back heart chakras should be sufficiently energized. If the instructions are followed thoroughly, the patient will be relieved immediately and the tightness on the chest area will be greatly reduced.

f. Apply localized sweeping and energizing thoroughly on the front and back solar plexus chakras.

g. Some patients with respiratory ailments are quite debilitated. To strengthen and increase the energy level of the body, clean and energize the navel and basic chakras. But if the patient has fever, do not energize the basic chakra because this may cause the body's temperature to rise. Just apply localized sweeping and energizing on the hand and sole chakras.

h. Be sure to stabilize the projected pranic energy.

i. Apply pranic treatment twice to thrice a week until the patient fully recovers.

j. For patients suffering from tuberculosis, repeat the treatment thrice a week for about five months or more depending upon the severity of the ailment.

k. For patients suffering from emphysema, thorough cleansing of the lungs is very important. Treatment has to be repeated twice a day for the next few days. When there is noticeable or substantial improvement, the frequency of the treatment can be reduced to once a day, then later to thrice a week for about a year or more.

l. For patients who are suffering from pneumonia, repeat treatment three to five times a day since the rates of pranic consumption and deterioration are fast. The patient should be closely monitored for the next several days by medical doctors, and by pranic healers, until the condition has stabilized.

16. ASTHMA

The treatment is divided into two parts: the first part deals with relieving the patient from asthmatic attack and to greatly improve and heal the respiratory system, and the second part deals with gradually removing the causes of the ailment.

a. The outer, health and inner auras of the patient are sometimes quite grey. It is advisable to apply general sweeping several times.

b. Patients suffering from asthma have depleted throat chakra and secondary throat minor chakra. The latter is located at the lower soft portion of the throat. Apply thoroughly localized sweeping and energizing

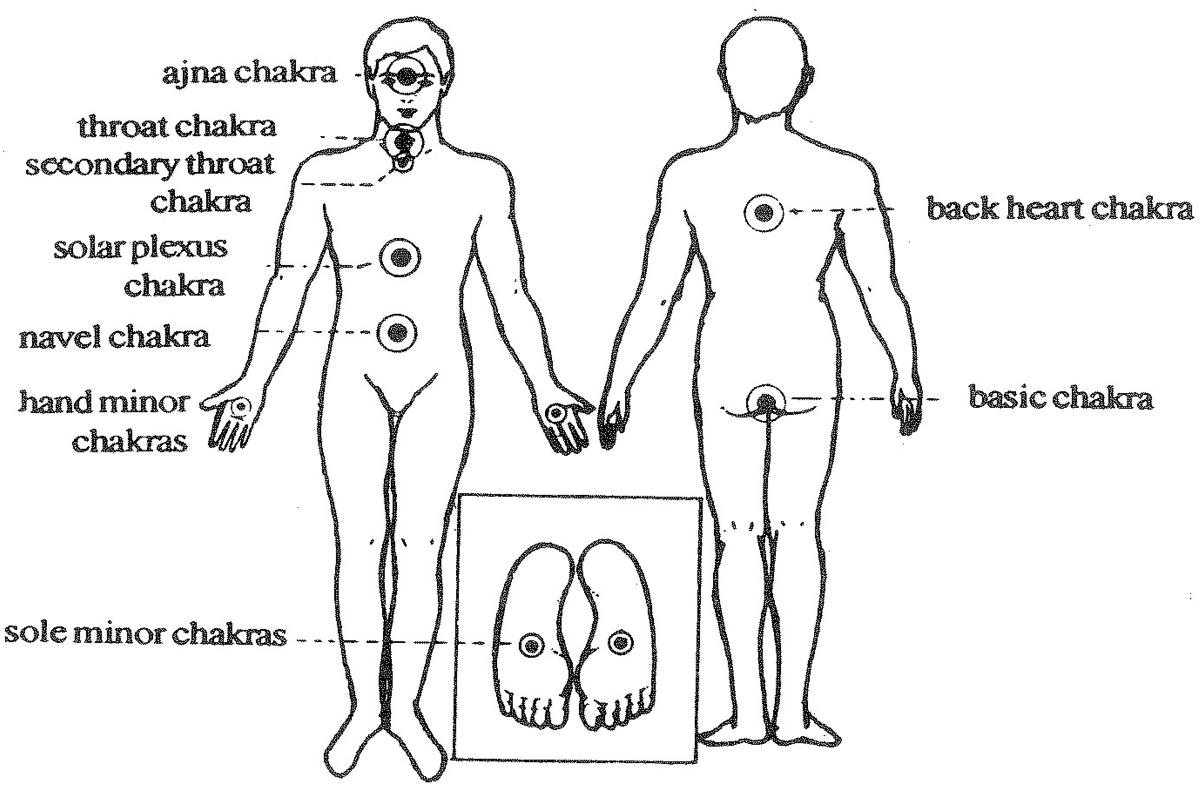


Fig. 4-14 Pranic treatment for asthma

on the throat chakra and on the secondary throat minor chakra, with emphasis on energizing.

c. Apply localized sweeping thoroughly on the lungs (front, sides and back). To energize and strengthen the lungs, apply localized sweeping and energizing on the back heart chakra.

d. Then apply localized sweeping on the liver (front, sides and back), and the solar plexus chakra (front and back). Energize the solar plexus chakra.

By treating the throat, secondary throat, back heart and solar plexus chakras, the patient will be substantially relieved. Also, treating the solar plexus chakra and the liver will gradually improve the quality of the blood produced since the liver detoxifies the blood.

e. Asthmatic patients have malfunctioning ajna and basic chakras. Clean and energize them. The basic chakra controls and energizes the bones and the quality of the blood produced.

f. To further improve the quality of the blood produced, the bones in the body have to be cleansed and energized. Apply localized sweeping on the entire legs. Then apply localized sweeping and energizing on the sole minor chakras, while simultaneously visualizing white light or pranic energy going inside the bones of the legs. Aslo apply localized sweeping on the entire arms. Then apply localized sweeping and energizing on the hand chakras. You may simultaneously visualize white light or pranic energy going inside the bones of the arms.

g. After energizing, be sure to always stabilize the projected pranic energy.

h. Apply the entire treatment thrice a week for as long as necessary until the patient is cured. In general, the treatment may take two or three months.

17. HEPATITIS

Patients with hepatitis are quite depleted and have greyish inner, health and outer auras. The inflamed liver, when seen clairvoyantly, is muddy red. The liver may be depleted and congested simultaneously. For example, the left part may be congested while the right part is depleted. The solar plexus chakra is quite depleted.

a. Apply general sweeping three or four times.

b. Apply localized sweeping thoroughly on the liver (front, sides and back) about 30 to 100 times or more; then apply localized sweeping thoroughly on the front and back solar plexus chakras. Energize the front solar plexus chakra. Stabilize the projected pranic energy.

c. Apply localized sweeping and energizing on the liver minor chakra located at the centre of the right lowermost rib. Apply more localized sweeping on the liver (front, sides and back).

d. Apply thoroughly localized sweeping and energizing on the front and back spleen chakras since the physical spleen is affected and the spleen chakras are quite grey.

e. To increase the energy level of the body and strengthen its defense system, clean and energize the basic and navel chakras, and the sole and hand minor chakras. If the patient has fever, just apply localized sweeping on the basic chakra; do not energize it since this may cause the

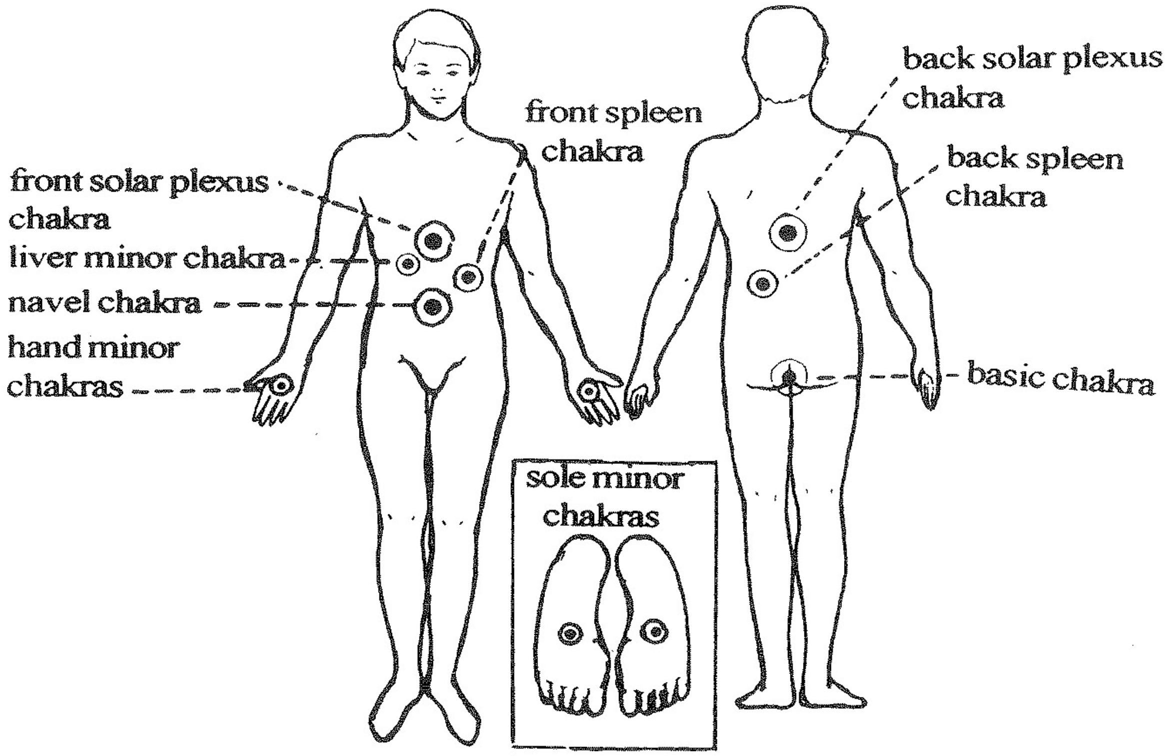


Fig. 4-15 Pranic treatment for hepatitis

temperature to rise higher. When energizing the sole and hand minor chakras, you may visualize the pranic energy or white light going inside the bones.

f. Apply pranic treatment thrice a week for as long as necessary. This may take several months. For acute hepatitis, apply treatment four or five times a day for the next several days. Patients with acute hepatitis should be closely monitored by medical doctors, and pranic healers.

18. GASTRIC AND DUODENAL ULCERS

a. Scan the front and back solar plexus chakras and the upper abdominal area.

b. Apply localized sweeping and energizing on the front and back solar plexus chakras thoroughly. Then energize the front solar plexus chakra.

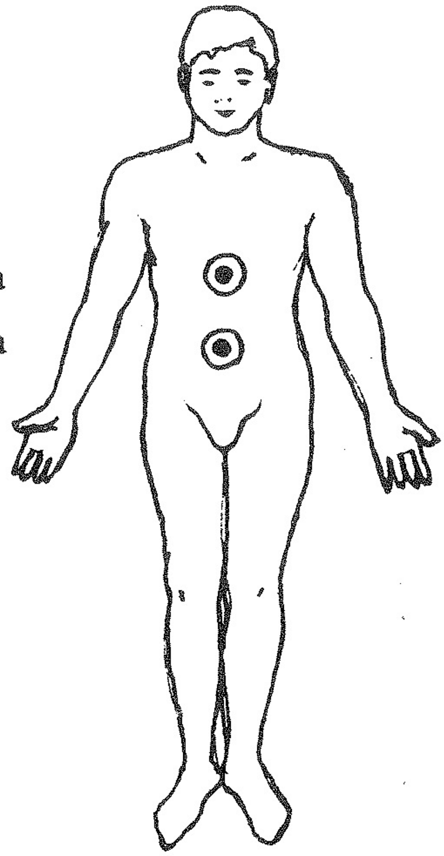


Fig.4-16 Pranic treatment for gastric and duodenal ulcers, hemorrhoid, and chronic appendicitis

c. Also, apply localized sweeping and energizing on the affected part.

d. Apply localized sweeping and energizing on the navel chakra.

e. Be sure to stabilize the projected pranic energy.

f. Apply pranic treatment twice or thrice a week until healing is complete.

19. HEMORRHOID

Hemorrhoid manifests as pranic congestion on the anus minor chakras. The solar plexus and navel chakras are also affected. The anus minor chakra is located between the basic chakra and the anus. It is located slightly above the anus. Clairvoyantly, it is seen as muddy red.

a. Apply localized sweeping and energizing on the anus. The emphasis is on thorough sweeping.

b. Apply localized sweeping on the upper and lower abdominal areas.

c. Apply localized sweeping and energizing thoroughly on the front and back solar plexus, and navel chakras. Treating the solar plexus and navel chakras is very important since the large intestine and the anus are controlled and energized by these two major chakras.

d. Repeat treatment two or three times a week for as long as necessary.

The patient may also use cold water to remove the diseased bioplasmic matter from the affected part. He just simply wills or intends that the cold water remove the diseased bioplasmic matter away.

The patient is also expected to maintain proper hygiene.

20. CHRONIC APPENDICITIS

a. Cleanse and energize the front solar plexus and navel chakra and the appendix. The patient will usually be relieved immediately.

b. Repeat treatment twice a week for as long as necessary.

21. FREQUENT URINATION

a. Scan the patient thoroughly.

b. Apply localized [illegible] energizing on the sex, basic, navel [illegible] The emphasis of the treatment should be on the sex and navel chakras.

c. Repeat treatment twice or thrice a week for as long as necessary.

Apply localized sweeping & energizing on sex, basic, navel & solar plexus chakras. The emphasis of the treatment should be on the sex & navel chakras

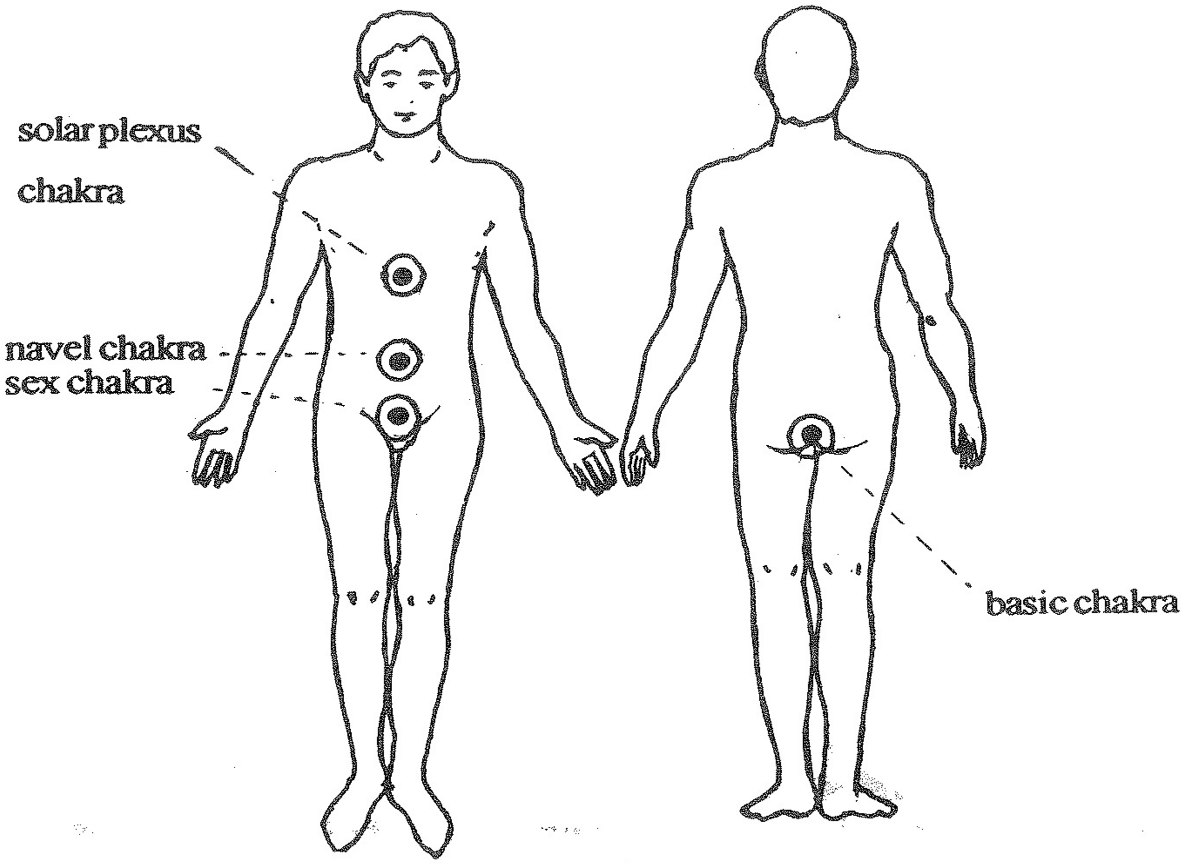


Fig. 4-17 *Pranic treatment for frequent urination, bedwetting and enlarged prostate gland*

22. BEDWETTING

For grown-up children who are still bedwetting, apply the same treatment for "frequent urination."

23. ENLARGED PROSTATE GLAND

Apply the same treatment for "frequent unination." Repeat treatment thrice a week for as long as necessary. Instruct the patient to practise sexual abstinence during the duration of the treatment.

24. KIDNEY AND BLADDER INFECTIONS

a. Apply general sweeping twice or thrice.

b. If the kidneys are infected, clean the basic chakra, the meng mein chakra, and the kidneys. The emphasis should be on sweeping the

kidneys thoroughly. Then energize the kidneys directly without passing through the meng mein chakra. With infants and small children, energizing should be done gently and slightly because over-energizing the kidney may cause the blood pressure to go up.

c. After energizing the kidneys, some patients may complain of slight headache. This may be due to the partial activation of the meng mein chakra which causes the blood pressure to go up slightly. Should this happen, apply localized sweeping on the kidneys, on the meng mein chakra, and on the head area until the patient is relieved.

d. If the bladder is affected, clean and energize the sex chakra.

e. Apply pranic treatment thrice a week until healing is complete. If the infection is acute, apply pranic treatments several times daily for the next several days.

For infants, children, pregnant women and very old patients, do not energize the meng mein chakra. Just energize the kidneys directly without passing through the meng mein chakra. Over-energizing or energizing the meng mein chakra of infants, children and very old people may cause severe high blood pressure.

The meng mein chakra and kidneys are connected to the navel chakra by a belt meridian. In some cases, the dirty diseased energy may be transferred from the kidneys to the lower abdominal area. Therefore, the patient may complain of front abdominal pain instead of back pain.

25. SEXUAL IMPOTENCE

a. Apply localized sweeping and energizing thoroughly on the sex chakra, navel chakra and basic chakra.

b. If the ailment is psychological in origin, apply localized sweeping and energizing thoroughly on the front and back solar plexus chakras.

c. Apply localized sweeping on the front and back heart chakras and then energize the back heart chakra.

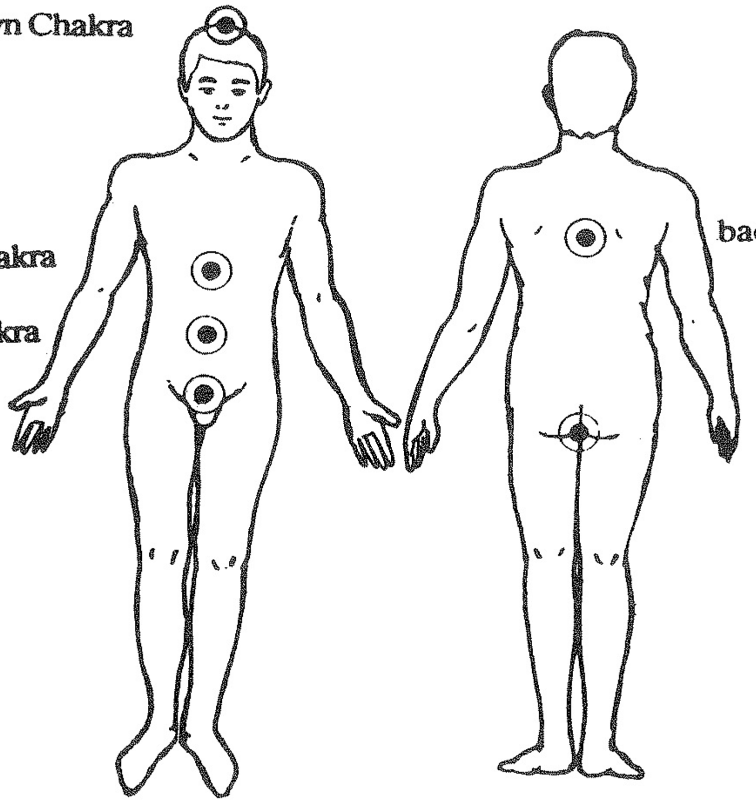


Fig. 4-18 Pranic treatment for sexual impotence

d. Apply localized sweeping and energizng on the crown chakra.

e. Be sure to stabilize the projected pranic energy.

f. Repeat treatment thrice a week for as long as necessary.

g. Do not apply this treatment on patients suffering from venereal disease or who have had a history of venereal ailment.

26. INFERTILITY

a. Scan the sex chakra, navel chakra, basic chakra, the surrounding sex area, the throat chakra, and the ajna chakra.

b. Apply localized sweeping and energizing thoroughly on the sex, navel and basic chakras. There is a minor chakra in each of the ovaries and testes; if they are affected, clean and energize them.

kidneys thoroughly. Then energize the kidneys directly without passing through the meng mein chakra. With infants and small children, energizing should be done gently and slightly because over-energizing the kidney may cause the blood pressure to go up.

c. After energizing the kidneys, some patients may complain of slight headache. This may be due to the partial activation of the meng mein chakra which causes the blood pressure to go up slightly. Should this happen, apply localized sweeping on the kidneys, on the meng mein chakra, and on the head area until the patient is relieved.

d. If the bladder is affected, clean and energize the sex chakra.

e. Apply pranic treatment thrice a week until healing is complete. If the infection is acute, apply pranic treatments several times daily for the next several days.

For infants, children, pregnant women and very old patients, do not energize the meng mein chakra. Just energize the kidneys directly without passing through the meng mein chakra. Over-energizing or energizing the meng mein chakra of infants, children and very old people may cause severe high blood pressure.

The meng mein chakra and kidneys are connected to the navel chakra by a belt meridian. In some cases, the dirty diseased energy may be transferred from the kidneys to the lower abdominal area. Therefore, the patient may complain of front abdominal pain instead of back pain.

25. SEXUAL IMPOTENCE

a. Apply localized sweeping and energizing thoroughly on the sex chakra, navel chakra and basic chakra.

b. If the ailment is psychological in origin, apply localized sweeping and energizing thoroughly on the front and back solar plexus chakras.

c. Apply localized sweeping on the front and back heart chakras and then energize the back heart chakra.

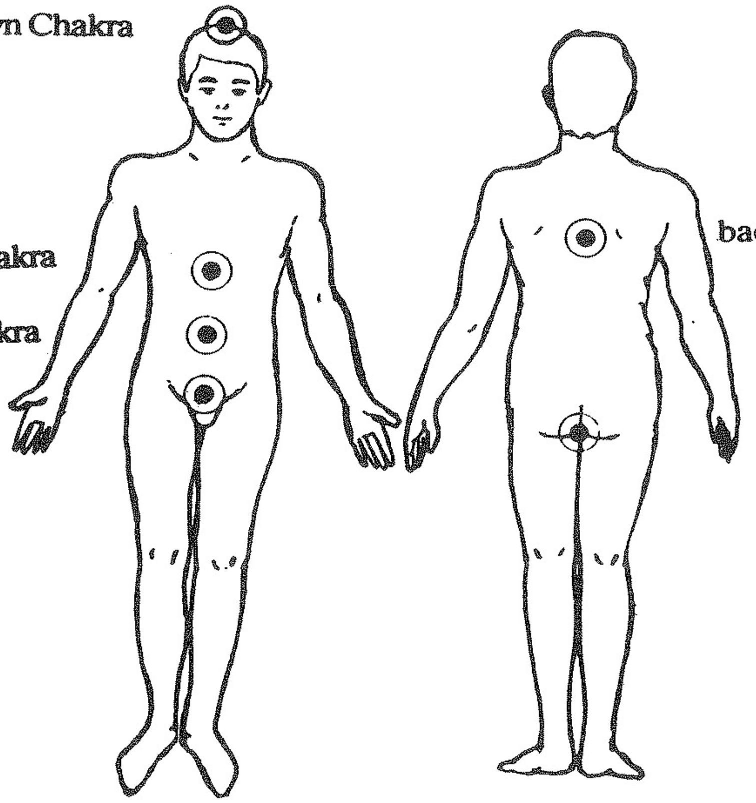


Fig. 4-18 Pranic treatment for sexual impotence

d. Apply localized sweeping and energizng on the crown chakra.

e. Be sure to stabilize the projected pranic energy.

f. Repeat treatment thrice a week for as long as necessary.

g. Do not apply this treatment on patients suffering from venereal disease or who have had a history of venereal ailment.

26. INFERTILITY

a. Scan the sex chakra, navel chakra, basic chakra, the surrounding sex area, the throat chakra, and the ajna chakra.

b. Apply localized sweeping and energizing thoroughly on the sex, navel and basic chakras. There is a minor chakra in each of the ovaries and testes; if they are affected, clean and energize them.

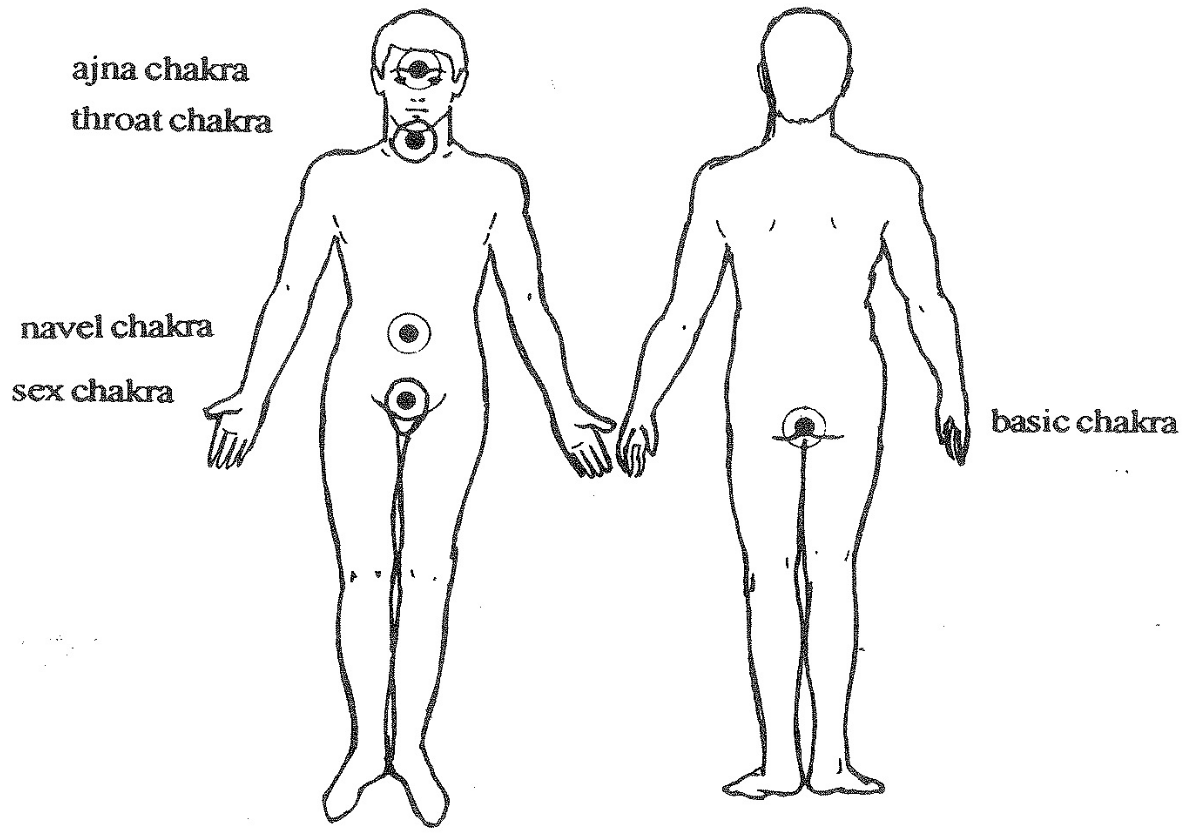


Fig. 4-19 Pranic treatment for infertility

c. Apply localized sweeping and energizing on the throat and ajna chakras. Malfunctioning of any of these chakras will also cause the sex chakra to malfunction.

d. Be sure to stabilize the projected pranic energy.

e. Repeat the treatment twice or thrice a week for as long as necessary.

f. Do not apply this treatment on patients suffering from venereal disease or with a history of venereal ailment.

27. BROKEN BONES

a. Scan the affected part and the affected minor chakras. There are minor chakras on the armpits, elbows, hands, fingers, hips, knees, soles and toes.

b. Apply localized sweeping and energizing thoroughly on the injured area. Clean and energize the nearest minor chakras. The emphasis should be on energizing.

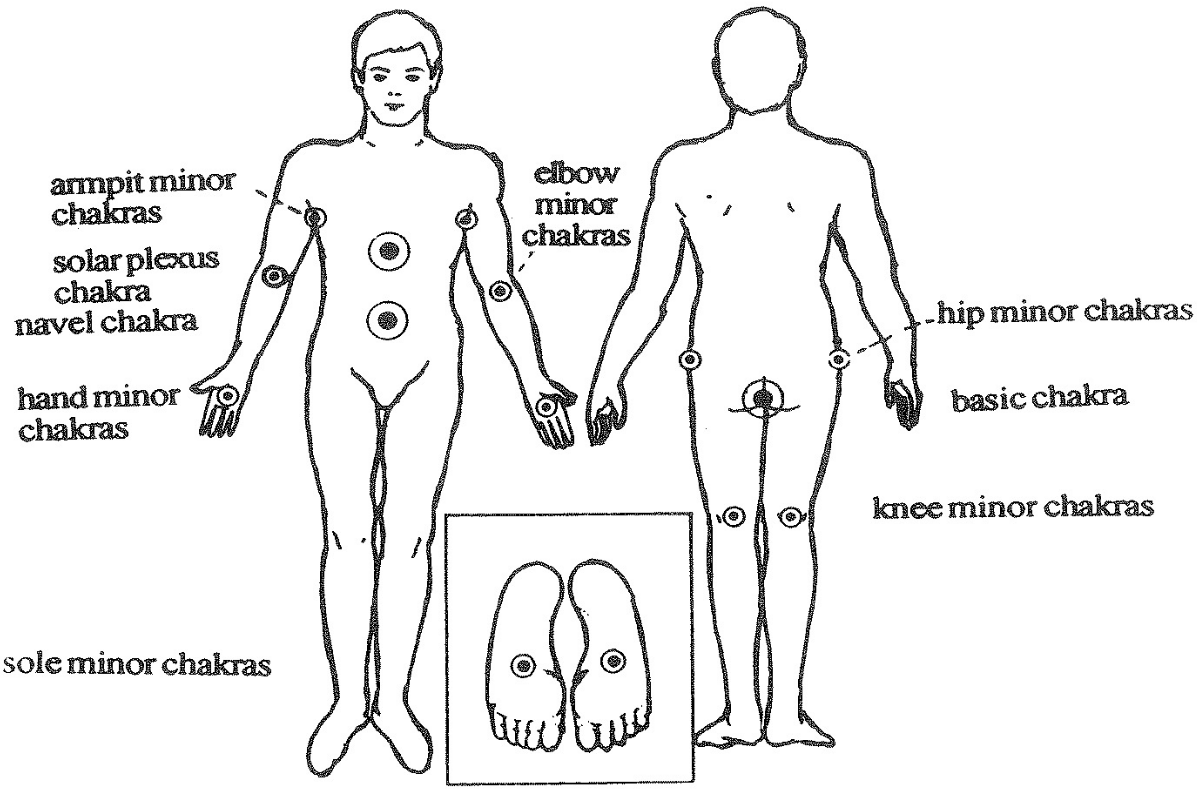


Fig. 4-20 Pranic treatment of broken bones, arthritis and rheumatism, osteoarthritis and gout

c. Apply localized sweeping and energizing on the hand, elbow and armpit minor chakras if the broken bone is in the arm. Apply localized sweeping on the sole, knee, and hip minor chakras, if the broken bone is in the leg.

d. The healing process can be accelerated by cleansing and energizing the basic, navel, and solar plexus chakras. The emphasis should be on the basic chakra because it controls and energizes the skeletal and muscular systems.

e. Be sure to stabilize the projected pranic energy.

f. You may repeat the treatment once or twice a day for the first few days. The emphasis of the treatment should be on the affected part and the basic chakra.

28. ARTHRITIS AND RHEUMATISM

For mild arthritis or rheumatism, just apply thorough sweeping and energizing on the affected parts. Repeat the treatment several times. In some cases, patients may feel relieved almost instantaneously.

For severe cases of arthritis:

a. Apply general sweeping three times.

b. Apply thoroughly localized sweeping and energizing on the affected parts.

c. Apply localized sweeping thoroughly on the liver, upper and lower abdominal areas.

d. Apply localized sweeping thoroughly on the spine since it may be quite dirty.

e. Apply thoroughly localized sweeping and energizing on the basic, navel, spleen and solar plexus chakras. It is important that the basic chakra be energized thoroughly since it controls and energizes the skeletal and muscular systems of the body. Do not energize the basic and spleen chakras if the patient is suffering from or had a recent history or hypertension.

f. If the affected part is in the arm, the entire arm has to be cleansed. The armpit, elbow and hand minor chakras have to be cleansed and energized.

g. If the affected part is in the leg. the entire leg should be cleansed. The hip, knee and sole minor chakras have to be cleansed and energized.

h. Be sure to stabilize the projected pranic energy.

i. Repeat the treatment thrice a week for about two months or more.

29. OSTEOARTHRITIS

a. Scan the patient thoroughly.

b. Apply general sweeping two to three times.

c. Apply localized sweeping and energizing thoroughly on the affected part until there is noticeable or substantial relief.

d. If the pain is on the front knee, the cleansing and energizing have to be done not only on the front but also on the back of the knee, since the knee minor chakra is located in this area and is quite dirty.

e. If the pain is on the elbow area, the cleansing and energizing have to be done not only on the front elbow but also on the back because the elbow chakra is located in this area and is quite dirty.

f. If the affected part is on the hip, then the side of the hip should be treated since the hip minor chakra is located in this area.

g. If the affected part is on the shoulder area the armpit has to be treated, since the armpit minor chakra is located in this area.

h. If the affected part is on the leg area, apply thorough cleansing on the entire leg. Then apply localized sweeping and energizing thoroughly on the hip, knee and sole minor chakras. Sometimes the pain may be experienced on the toes or on the ankles but the contributing cause may be on the hip and knee minor chakras since they may be quite but dirty not painful.

i. If the affected part is on the arm area, apply thorough cleansing on the entire arm. Then apply localized sweeping and energizing thoroughly on the armpit, elbow and hand minor chakras. Sometimes the pain may be experienced on the finger joints or on the wrist but the contributing cause may be on the armpit and elbow minor chakras, since they may be quite dirty, but not painful.

j. Apply thorough localized sweeping on the spine.

k. Apply localized sweeping and energizing thoroughly on the solar plexus, navel and basic chakras. These chakras are usually quite depleted.

The emphasis shuld be on basic chakra since it controls and energizes the skeletal and muscular systems.

l. If the affected part is on the leg area, it is also advisable to energize the sex chakra, because a substantial portion of pranic energy goes to the legs.

m. Be sure to stabilize the projected pranic energy.

n. Repeat treatment thrice a week for about two months or for as long as necessary.

30. GOUT

a. Apply general sweeping two to three times.

b. Apply localized sweeping and energizing alternately on the affected part until it is substantially relieved. The patient may experience radical reaction or the pain may become intense if sweeping is not done sufficiently.

c. Apply localized sweeping thoroughly on the upper and lower abdominal areas.

d. Apply thoroughly localized sweeping and energizing on the basic, navel and solar plexus chakras. These chakras are quite dirty and have to be strengthened. Also, by treating these chakras, the intestinal eliminative system will be improved.

f. If the patient experiences a slight headache after the kidneys were energized, it means that the meng mein chakra is partially activated and that the blood pressure has increased. Should this happen, apply more localized sweeping on the kidneys and the meng mein chakra.

g. Be sure to stabilize the projected pranic energy.

h. Instruct the patient to watch his diet.

i. Treatment may be repeated twice a day for the next several days.

j. To minimize the possibility of recurrence, the basic navel and solar plexus chakras have to be cleansed and energized for about two months.

31. RHEUMATOID ARTHRITIS

a. Apply general sweeping three or four times.

b. Apply localized sweeping and energizing alternately on the affected part until the patient is partially relieved. This may take about 20-30 minutes.

c. If the affected part is in the arm, the entire arm has to be cleansed. The hand, elbow and armpit minor chakras have to be cleansed and energized.

d. If the affected part is in the leg, the entire leg should be cleansed. The hip, knee, and sole minor chakras have to be cleansed and energized.

e. Since the spine is usually quite dirty, apply localized sweeping thoroughly on it.

f. From the pranic healing viewpoint, rheumatoid arthritis is caused by the malfunctioning of the basic chakra, solar plexus chakra, liver, and spleen chakra. The navel chakra is also partially affected. Negative emotion in the long run affects adversely the solar plexus chakra and the liver; it is, therefore, advisable for the patient to avoid or minimize all forms of negative emotions.

g. Apply localized sweeping thoroughly on the liver (front, sides and back). Then apply localized sweeping thoroughly on the front and back solar plexus chakras. Energize the front solar plexus chakra and the liver minor chakra located at the centre of the right lowermost rib. Afterwards, apply more localized sweeping on the liver and the solar plexus chakra.

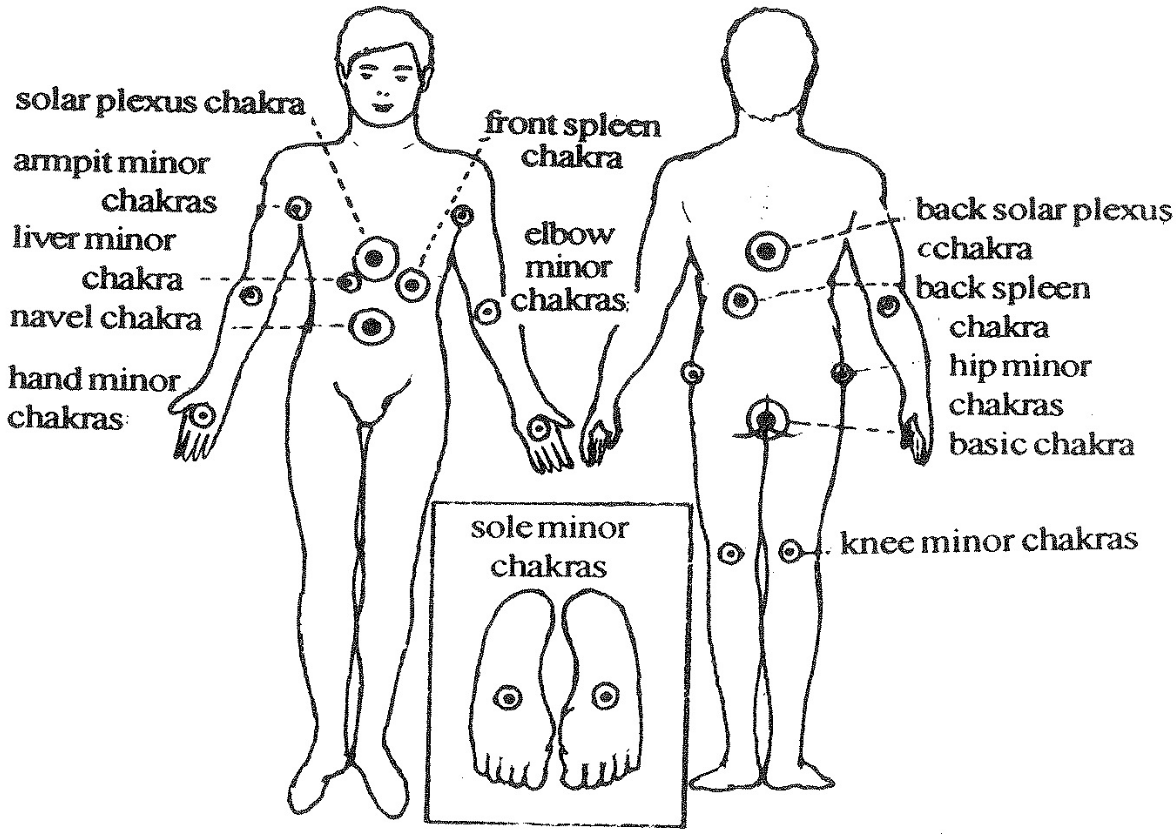


Fig. 4-21 Pranic treatment for rheumatoid arthritis

h. Apply localized sweeping and energizing thoroughly on the basic, navel and spleen chakras. If the patient has hypertension or a history of it, do not energize the spleen chakra since it may cause the blood pressure to rise. Just apply localized sweeping thoroughly on the front and back spleen chakras.

i. Be sure to stabilize the projected pranic energy.

j. The affected parts may be treated three to four times daily until the pain is substantially reduced.

k. Repeat the entire treatment thrice a week for about two to three months or for as long as necessary.

32. SCOLIOSIS

Patients suffering from scoliosis usually have depleted basic chakra and congested solar plexus chakra.

a. Apply thoroughly localized sweeping on the spine.

b. The congested solar plexus chakra is partially blocking the flow of pranic energy from the basic chakra to the spine. Apply thoroughly localized sweeping and energizing on the front and back solar plexus chakras.

c. Re-scan the front and back solar plexus chakras and see whether they are still congested. If necessary, apply more localized sweeping.

d. Apply thoroughly localized sweeping and energizing on the basic chakra.

e. Also apply thoroughly localized sweeping and energizing on the affected parts.

f. Repeat treatment thrice a week for as long as necessary.

g. Instruct the patient to swim regularly, if possible. Swimming has therapeutic effects on the spine.

33. PARALYSIS DUE TO STROKE

a. Scan the patient thoroughly..

b. Apply thoroughly localized sweeping and energizing on the head with emphasis on the affected part, ajna, forehead, crown and back head chakras. Localized sweeping should be done thoroughly before energizing; otherwise, the patient may experience discomfort or pain.

c. Apply localized sweeping on the spine. If the right part of the body is affected, apply localized sweeping thoroughly on the right side of the spine since it is depleted, and vice-versa, if the left part is affected..

d. If the blood pressure is stabilized, apply localized sweeping and energizing on the basic chakra to make the body strong and to hasten the healing process. Do not energize the basic chakra if the blood pressure is high or unstable, since it will aggravate the condition.

e. Apply localized sweeping thoroughly on the affected arm. Then apply localized sweeping and energizing on the armpit, elbow and hand minor chakras.

f. If the fingers are affected, then apply localized sweeping and energizing on them.

g. Also, apply localized sweeping on the affected leg. Then apply thoroughly localized sweeping and energizing on the hip, knee and sole minor chakras.

h. If the throat is affected, apply localized sweeping and energizing on the throat, secondary throat and jaw minor chakras.

i. Repeat treatment thrice a week for as along as necessary.

j. It is important that the patient has regular physical therapy.

34. AILMENTS OF THE ENDOCRINE GLANDS

a. Scan the major chakras.

b. Apply localized sweeping and energizing on the malfunctioning chakras. The ajna chakra should be treated. Be sure to stabilize the projected pranic energy.

c. If the pancreas is affected, apply localized sweeping thoroughly on the solar plexus chakra (front and back). Then energize the back solar plexus chakra.

d. If the thyroid glands are affected, apply localized sweeping and energizing thoroughly on the throat chakra.

e. Be sure to stabilize the projected pranic energy.

f. Repeat the treatment thrice a week for as long as necessary. Instruct the patient to consult a specialist, and also an advanced pranic healer.

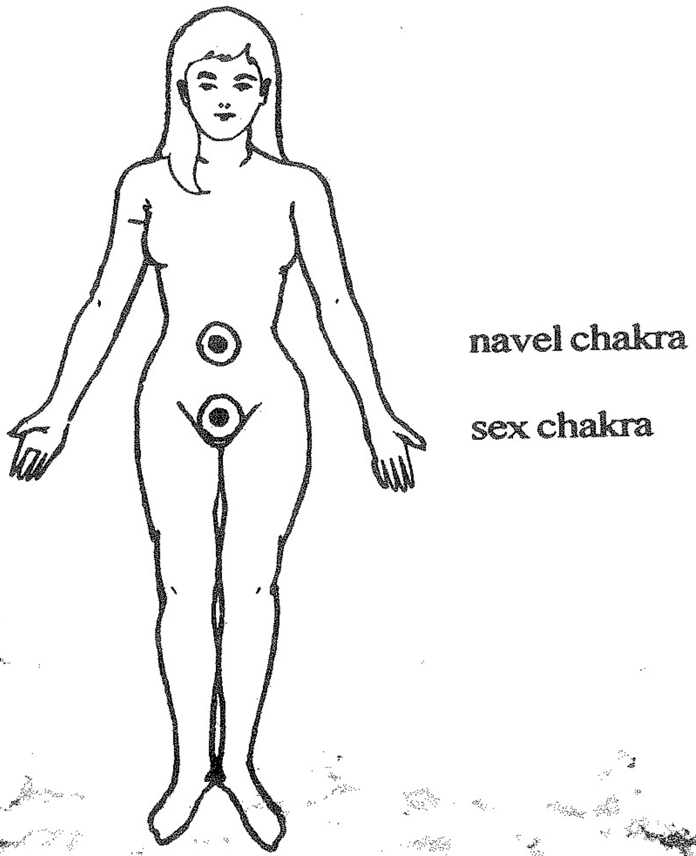


Fig. 4-22 Pranic treatment for pregnant women who have difficulty in giving birth

35. PREGNANT WOMEN

Pregnant women should be energized slowly and gently. Overenergizing or intense and prolonged energizing should be avoided especially on the navel, sex and basic chakras. Overenergizing any of these three chakras may adversely affect the unborn child. The meng mein chakra should not be energized because if this chakra is intensely energized for a long time, the unborn child may be stillborn.

- *Treatment for Pregnant Women Who Have Difficulty in Giving Birth:*

a. Apply localized sweeping and energizing very gently on the navel and sex chakras to facilitate easy labour and childbirth.

b. If the back is painful, apply sweeping on the lower back for

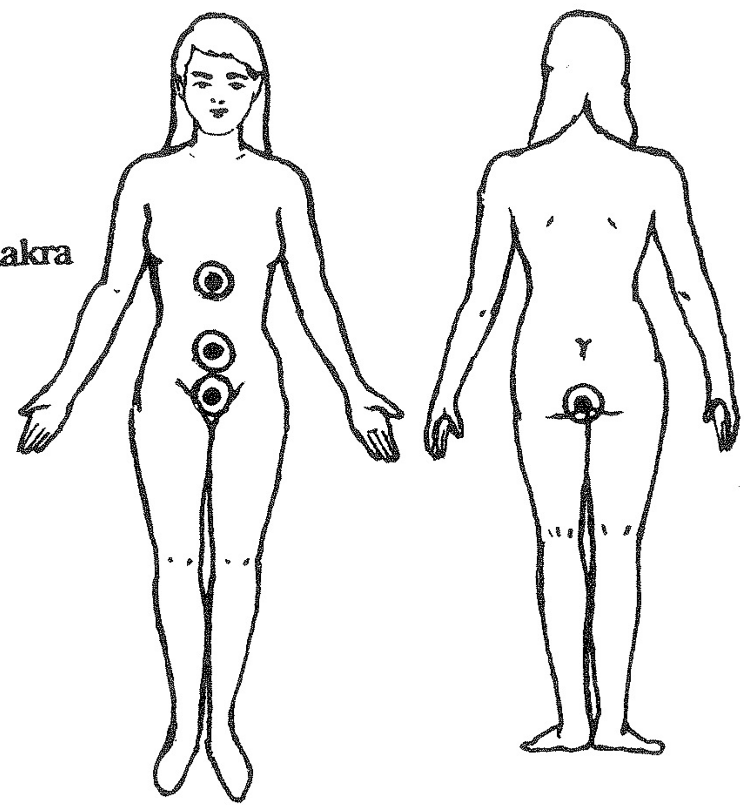


Fig. 4-23 How to hasten the recovery of a woman who has just given birth

about four times. Do not energize the meng mein and basic chakras of a pregnant woman because it may affect the unborn child.

- *How to Hasten the Recovery of a Woman Who Has just Given Birth:*

a. Apply general sweeping, three times.

b. Apply localized sweeping and energizing on the basic, sex, navel and solar plexus chakras. Stabilize the projected pranic energy.

c. Repeat treatment twice a day for about five days. The patient should show remarkable improvement in two or three days.

- *How to Prevent a Miscarriage:*

Women who have had miscarriages have depleted sex, navel, and basic chakras. This treatment is applicable to patients who are not pregnant but have a history of miscarriage:

a. Apply general sweeping.

b. Apply localized sweeping and energizing on the sex, basic, navel and solar plexus chakras. Stabilize the projected pranic energy.

c. Repeat treatment twice a week for about two months.

• *For Pregnant Patients Who Have a History of Miscarriage and are Experiencing Abdominal Pain:*

a. Scan the patient thoroughly.

b. Apply sweeping very gently on the navel, sex, and basic chakras as well as on the abdominal area.

c. Energize the navel and sex chakras very gently and slightly.

d. Repeat treatment several times, if necessary.

36. TREATING PATIENTS BEFORE AND AFTER UNDERGOING SURGERY

For minor surgery:

a. Apply localized sweeping and energizing on the part to be operated on. This is to minimize or reduce bleeding.

b. Apply localized sweeping and energizing on the operated area, solar plexus, navel and basic chakras. This is to facilitate the healing process.

c. Repeat treatment

For major surgery:

a. Apply general sweeping several times.

b. Apply localized sweeping and energizing on the basic, navel and solar plexus chakras to strengthen the body.

c. Apply localized sweeping and energizing on the part to be operated on and its corresponding chakra. This is to strengthen the part to be operated on and to minimize or reduce bleeding. Treating the nearby chakras will also be helpful.

d. This treatment can be applied immediately before the operation or several days or weeks before.

e. After operation, repeat the steps a, b and c for the next several days or weeks to facilitate the healing process.

37. RELIEVING CANCER PATIENTS

The energy body of cancer patients is quite dirty and depleted, but the affected part or parts are very congested. It is in these areas where there is pranic congestion that cancer cells thrive. Rapid growth of cells requires a lot of pranic energy. The objective of the treatment is to relieve the patient from the agonizing pain and to reduce the spread and growth of cancer cells by starving them of pranic energy.

a. Apply general sweeping five times. This is to clean the bioplasmic body of the patient which is very dirty.

b. Apply localized sweeping on the affected part 300 to 500 times. As explained earlier, the affected parts are quite congested and a few strokes of sweeping are not enough.

c. Re-scan the affected parts, apply more localized sweeping, if needed.

d. Apply thoroughly localized sweeping on the front and back solar plexus, meng mein, and basic chakras for about 50 to 100 times each. They are also affected and must be cleansed thoroughly. Do not energize them, since, if they become overenergized, the growth rate of cancer cells will increase.

e. It is important for the healer to wash his hands regularly with water and salt while applying localized sweeping, since the diseased energy is quite sticky and itchy. If this is not followed, the hands may develop arthritis of the fingers.

f. Repeat treatment at least once a day for as long as necessary, or, if possible, for the rest of the patient's life.

g. Instruct the patient to avoid meat, fish, egg, cheese and spicy food, since they can aggravate his condition. This is very important. Also mega-dosage of vitamins E, C, A, B12 or royal jelly should be avoided for the same reason.

h. After cleansing the patient thoroughly, instruct him to rest under a big, healthy tree or on the clean ground (make sure that there is no septic tank underneath) for about 20 minutes. This is to partially energize the patient. He should not try to consciously draw in pranic energy from the tree or ground to avoid possible absorption of too much pranic energy which may aggravate his condition.

i. Sea water or salty water has very good cleansing effects. If the patient lives near the sea, you may instruct him to take a swim everyday for at least 20 minutes as an alternative to pranic treatment. After swimming, the patient may rest under a shaded tree and absorb pranic energy from the surroundings. This should be done when the sun is not too hot in order to avoid pranic congestion.

j. If step I is not possible, the patient can take a bath with water and salt for about 15 to 20 minutes everyday, for the rest of his life, if possible. The temperature of the water should be maintained at about 39-40 degrees centigrade. This is important because if the temperature is too low, the body may become weaker, and if it is too high, the cancer cells may spread faster.

Fine salt can be mixed with petroleum jelly which can be applied to the affected part to relieve the patient, since salt has cleansing and decongesting effects on the diseased energy.

All forms of anger, resentment and other negative emotions should be avoided. They can cause imbalance in the solar plexus, meng mein and basic chakras.

38. REDUCING THE RATE OF AGING (OLD AGE)

With older people, you will notice that their spine tends to curve downwards, their legs become weak and many or most of them tend to have arthritis. Also, they tend to fall asleep during meetings or discussions.

These are due to the malfunctioning of the major chakras especially the basic chakra which controls and energizes the muscular and skeletal systems, the spine, the blood, and the general vitality of a person. Therefore, the basic chakra should be treated regularly. This technique can be applied regularly to make older people stronger and more alert and enable them to live a better and fuller life, and also reduce their tendency to develop arthritis or rheumatism.

The following can also be applied on young or middle-aged people to reduce the rate of aging.

a. Apply general sweeping two to three times.

b. Apply localized sweeping on the liver and kidneys, and the meng mein and spleen chakras.

The meng mein and spleen chakras should not be energized since the patient may become severely congested or may develop high blood pressure.

c. Apply localized sweeping and energizing on the basic, sex, navel, front and back solar plexus chakras.

d. Apply localized sweeping on the front and back heart chakras. Then energize the back heart.

e. Apply localized sweeping and energizing on the throat, ajna, forehead, crown and back head chakras.

f. Be sure to stabilize the projected pranic energy.

g. Repeat treatment once or twice a week indefinitely.

h. Do not apply this treatment on patients suffering from venereal disease or who have a history of venereal disease or with tumour, leukemia or hypertension. The proper treatments for these ailments are given in advanced pranic healing.

i. Repeat the treatment for as long as necessary. This is very effective when applied properly.

39. STRESS OR TENSION

Stress or tension manifests as malfunctioning of the solar plexus chakra. The health rays are partially affected and clairvoyantly seen as wavy instead of straight. The outer aura is slightly greyish.

a. Apply general sweeping several times.

b. Apply thoroughly localized sweeping and energizing on the front and back solar plexus chakras with more emphasis on localized sweeping. Re-scan and apply more sweeping if they are still congested.

c. Apply localized sweeping on the front and back heart chakras. Energize the back heart chakra.

d. Apply localized sweeping and energizing on the crown and ajna chakras.

e. Repeat treatment thrice a week or more for as long as necessary.

f. In more severe cases, repeat treatment several times a day for as long as necessary.

WHAT TO DO IN CASE YOU ARE NOT SURE (for difficult cases)

a. Apply general sweeping several times.

b. Apply localized sweeping and energizing on the affected parts or organs.

c. Apply localized sweeping on all the vital organs.

d. Apply localized sweeping and energizing on all the major chakras except the spleen and meng mein chakras. Apply localized sweeping on the meng mein and spleen chakras, but do not energize them.

e. Repeat treatment regularly.

Generally, these procedures can be used for many types of ailments, but not on patients suffering from cancer, leukemia and venereal ailments.

Instruct the patient to see a medical doctor immediately, and also an advanced pranic healer.

PRINCIPLE OF LAG TIME

The principle of lag time means that the rate of healing of the bioplasmic body is much faster than that of the visible physical body. Therefore, in some cases the patient may not experience an immediate relief or cure because the visible physical body heals at a slower pace than the bioplasmic body. For example, even though the heart area has been thoroughly cleansed and energized and looks quite bright, a patient may claim that he has experienced only very slight immediate relief after the pranic treatment. He may, however, experience substantial relief and improvement after a few hours or after a day or two. This delay or lag time in relief or cure is especially common in more severe cases. The degree of delay or lag time will depend on the presence of organic damage, the degree of damage, and the age and physical condition of the patient.

HOW LONG DOES IT TAKE TO COMLETELY CURE A PATIENT?

The length of time required to completely cure a patient depends on several factors: the frequency of treatment, the age, and physical condition of the patient,the patient's degree of receptivity, the presence of intervening or causal factors which cause the delay or prevent healing from manifesting, the degree or damage,the nature of the ailment, the skill of the pranic healer, the degree of cooperation from the patient and in some cases, the use of other forms of healing or treatment to complement pranic healing. As stated earlier, the approach in healing should be integrated or wholistic.

The rate of relief for simple and severe ailments may range from a few minutes to a few days. Generally, the time it takes to permanently cure a simple ailment using pranic healing alone ranges from a few minutes to a few days. For chronic or more severe ailments, it may range

from a few days to a few months. In some cases, the cure is even dramatic or "miraculous." But not all ailments and not all patients can be cured.

For simple cases, relief usually means complete cure, while for severe ailments, it means that the patient is partially healed and relieved. This does not mean that the patient is completely healed but in the process of being cured. Please take note of this.

IMMEDIATE RECURRENCE OF PAIN OR SYMPTOMS

Several factors may contribute to the immediate recurrence of the symptoms after pranic treatment.

1. Localized sweeping was not applied and energizing was not done sufficiently. Since the part to be treated was not cleansed, fresh prana had difficulty penetrating fully into the part being treated. It is like trying to put fresh water on a sponge filled with dirty water. This can be done by using a lot of prana and projecting them with a stronger force. However, there is the risk of a radical reaction which will cause more temporary discomfort to the patient. It would be a lot easier if the dirty water is removed first from the sponge before pouring in fresh water.

2. General sweeping was not applied on the patient with holes in the outer aura; therefore, prana continues to leak out causing again pranic depletion on the treated part.

3. The projected prana was not stabilized, causing it to simply escape or leak out from the body.

4. Bioplasmic waste disposal unit was not used, and so, the diseased bioplasmic matter is still connected to the patient's bioplasmic body. If the patient is not sufficiently energized, it may cause the diseased bioplasmic matter to be drawn back. And if the patient tries to recall or keeps recalling his ailment, the diseased bioplasmic matter will most likely be attracted again to his bioplasmic body.

5. The healer is too attached or too anxious with result. Because of this, the projected prana was not released or only partially released and returned to the healer.

6. The patient is suffering from a severe type of disease which consumes prana at a very fast rate or the prana projected was not sufficient. The patient should therefore be treated more frequently.

REASONS WHY SOME PATIENTS ARE NOT HEALED

1. All of the preceding factors mentioned that may contribute to the immediate recurrence of pain or symptoms after pranic treatment may also be the contributing factors why patients do not get well.

2. The patient may not be receiving the right pranic treatment because of improper scanning. For instance, difficulty in moving the arm could be caused by pranic congestion on the heart and the solar plexus chakras or by pranic congestion on the meng mein chakra. So just treating the arm will give temporary relief but not permanent result.

3. Energizing and frequency of pranic treatment are not sufficient. This is like giving medication of insufficient dosage and at insufficient intervals.

4. Certain ailments require other forms of treatment. Examples are ailments caused by malnourishment and improper diet.

5. The patient is simply too old and too weak or too sickly. For certain unexplained factors, some aged patients just do not retain a large portion of the projected prana. This does not mean, however, that very old or very sickly patients should be ignored. On the contrary, they should be given proper care and treatment.

6. The disease is of karmic origin and the right time for complete healing has not yet arrived. The patient perhaps has not yet learned the lesson that he is supposed to learn.

PERSONAL HEALTH PROBLEMS THAT A HEALER MAY ENCOUNTER

1. Some healers may experience pain in their finger joints, hands or arms. This is due to the absorption of diseased bioplasmic matter or diseased etheric matter from the patients. This can be avoided by immediately washing the hands and the arms after general and localized

sweeping and also after energizing. In the long run, not washing the hands and the arms immediately will result in regular partial absorption of diseased bioplasmic matter, resulting in turn in arthritis of the fingers. The healer may use salt and water to wash his hands and arms.

2. Some healers may experience the symptoms or the ailments of their patients. This is due to full absorption of the diseased bioplasmic matter into the system of the healer traceable to, first, not washing the hands and arms after healing and, second, not using the waste disposal unit when treating patients. Some of the diseased bioplasmic matter may have been absorbed by the legs from the surrounding area. It is advisable to take a shower after treating a lot of patients in one session to clean the entire body. The healer should wash his entire body with salt or with salty water. This process has cleansing effects on the entire body and the healer will feel his body becoming lighter.

3. Some healers may become sick with infectious diseases. This can be avoided by refraining from healing when feeling low and after having an emotional outburst, intense anger or irritation. These negative emotions cause temporary pranic depletion, drooping of the health rays and punctures on the outer aura. It is also advisable to wash the hands and the arms with germicidal soap right after treating a patient with infectious disease to protect not only the healer but also the other patients.

4. The healer may become too tired or depleted after treating a patient or several patients due to several factors:

a. The healer energizes intensely and at a very fast rate. The amount of prana projected is much more than the amount of prana drawn in or the rate of projecting prana is much faster than the rate of drawing in prana. This can be avoided by being patient and not in a hurry. Heal your patients slowly and gradually. There are some healers whose energy levels are very high. Their inner aura is about one or more metres thick and very dense. They absorb or draw in tremendous amount of prana at a very fast rate. Some healers are born with a very high energy level while others attain this through disciplined esoteric training. Following a certain lifestyle such as being a vegetarian most of the time, having a moderte sex life, living a well-regulated emotional life, possessing a clear, prudent but decisive mind, and doing plenty of regular physical exercise

(especially tai chi and yogic exercises) will, in the long run, result in good health and very high energy level. Through clairvoyant investigation, it is observed that vegetarians usually have more refined bioplasmic body and brighter and denser inner aura. However, although it is advantageous, it is not necessary to become a vegetarian.

b. The healer continues "energizing" his patients subconsciously. This can be avoided by visualizing the cord between him and his patient as being cut off after the treatment.

c. The healer is closely surrounded by his patients and they tend to draw in prana from the healer subconsciously, thereby causing the healer to become depleted. This can be remedied by keeping a certain distance from the waiting patients.

It is advisable for the healer to take regular vacations to recharge his body.

AVOID USING TOO MUCH WILL IN HEALING

It has been observed by the author that as a healer practises pranic healing for quite sometime, he/she consequently develops a stronger "willpower" and, therefore, will have the tendency to use too much "will" in healing which tends to overwhelm the cells. This causes the patient to feel some discomfort, and sometimes, pain which interferes with the desired results, thereby slowing down the rate of healing.

On the other hand, when a healer regulates the "will" in healing and instead impregnates the projected pranic energy with loving-kindness, it has been observed that the rate of healing is faster and the projected pranic energy is easily assimilated by the body.

RATE OF VIBRATION OF THE BIOPLASMIC BODY

The rates of vibration of the bioplasmic body vary from person to person. If the bioplasmic body of the healer has a higher rate of vibration than that of the patient, the patient will feel light and may experience a pleasant feeling quite difficult to describe. If the bioplasmic body of the

healer has a much lower rate of vibration than that of the patient, the patient may feel heaviness and discomfort and sometimes pain. The bioplasmic body of the healer is usually more refined than that of the patient.

Persons who are heavy smokers have coarser bioplasmic body. The bioplasmic body of a heavy smoker is filled with dirty brown spots. This brownish material partially clogs the nadis or meridians and, therefore, negatively affects the health of the smoker. The brown spots are located not only on the lungs but also on other parts of the bioplasmic body: they cause lung and other ailments. When a healer with more refined bioplasmic body is contaminated by a heavy smoker who has accidentally touched him, the healer will feel stickiness, heaviness and pain on the area being touched. It is very important that the healer should be a non-smoker or should give up smoking because instead of becoming better, the patient might become worse, especially if the part being treated is quite delicate. To fully appreciate what this author has just stated, ask a heavy smoker to energize your arm and observe what happens.

Of course, this author does not make any moral judgment on smokers. He is just pointing out the negative effects of smoking on the body. And in this case of a pranic healer, smoking has possible harmful effects on the patient. However, this author knows of a few healers who smoke lightly, but have not reported any negative experience with their patients. Still, it is better to avoid unnecessary risks. Just imagine what will happen to the patient if some dirty, brownish matter are accidentally transferred to the eyes or the heart of the patient.

Sometimes the patient may feel slight pain and heaviness on the part being energized if the healer is tired and had an emotionally strenuous day. The healer should rest and resume healing the next day or until he feels better.

On rare occasions, the patient may have a very refined bioplasmic body or the rate of vibration of his bioplasmic body may be much higher than that of the healer. Such a patient, if treated by a healer whose bioplasmic body is coarser, would only experience more discomfort. He should be treated by a healer whose bioplasmic body is as refined or more refined than that of the patient.

As a healer continues to practise healing, his bioplasmic body is gradually being cleansed and refined. His inner aura becomes brighter and denser. He becomes a more powerful healer.

POPULARIZING PRANIC HEALING

Great benefits can be obtained by popularizing and adopting pranic healing to help and alleviate the suffering of sick people. This can be accomplished by translating this work on pranic healing to the different major languages. To further disseminate and encourage the practice of pranic healing, a Pranic Healers' Association can be established in each country and in each major city. Workshops on pranic healing should also be conducted regularly to train people in this method.

It is further recommended that the Ministry of Health or corresponding government agency of every country should investigate the effectiveness of pranic healing and, if found effective, adopt it as a complementary and economical form of treatment in government hospitals and clinics. Doctors and nurses will find it advantageous to learn and practise pranic healing since it can help them become more effective in their work. It is extremely beneficial if at least one person in every family knows pranic healing since it can be used as a "pranic first aid" to treat simple and difficult ailments when the need arises.

CHAPTER 5

Testimonials

HEALER : Dr. Jerick N. Alvarez
ADDRESS : No. 5 Aopllo, Moonwalk Village
Las Pinas, Metro Manila
OCCUPATION : Medical Doctor

CASE : Arthritic Pains and Spasms

MY mother was suffering from occasional mild to moderate attacks of arthritic pains on the wrist and muscle joints. Also, she used to complain of muscle pain at the back and the nape. Although at that time she was not complaining of any arthritic pains except for some light muscle spasms, I gave her pranic treatment as a preventive measure from possible arthritic attacks in the future.

I instructed her to rest for a while and to try to feel the energy given.

After the first session, her joints became more flexible and the light muscle spasms were gone. My mother had a very good rest and felt a good sense of well-being (she described a feeling of freshness after the healing session).

(Signed) DR. JERICK N. ALVAREZ

PATIENT : Mary G. Lee
ADDRESS : 123 Scout Lozano St., Quezon City
AGE : 69
OCCUPATION: Housewife

CASE : Severe Arthritis

In 1984, both my legs were painful. The pain was from my knees down to my feet. My knees, especially, were quite painful and were swollen. The swelling continued until July 1989. Between 1985 and this year, the arthritic pain went up my right hip and my right elbow was affected. The right elbow was painful but not swollen. During severe arthritic attacks. I had difficulty getting up. There were times when I was bedridden for two weeks.

Unfortunately, I did not consult any doctor. I just took pain-killers and herbal medicines on my own. For four years I did not consult any doctor because I was afraid to know their findings.

In May 1989, my arthritis became very severe. The pain became so intense and my knees became more swollen. Finally, I decided to consult a medical doctor in the University of Santo Tomas Hospital. I was prescribed a lot of medicines. After two weeks of taking the medicines, I noticed that I developed a slur in my speech. My mouth and face were slightly twisted. My attending physician was alarmed and directed me to see a neurologist, who immediately instructed me to stop taking all my arthritic medicines; without asking questions he confined me at that very moment because he said I was about to have a stroke, caused by the medicines I had taken.

The neurologist gave me medications to lower my blood pressure which was 160/100. It was reduced to 130/80. After being confined for two and a half days in the hospital, the neurologist sent me home, and I was instructed not to take any arthritic medicines anymore.

At about the last week of May, a friend who had been going to the Pranic Healing Center for her kidney problem visited me. She said that she felt relieved after every treatment. Since I did not know anything about pranic healing, I decided to wait and see how this type of healing

could help my friend before deciding to go to the healing center myself. So, for quite sometime I had been calling my friend regularly to ask about her improvements. I learned later that her ailment had not recurred.

So, on June 22, I finally decided to go to the healing center for treatment. I was weak and was limping.

The first time I was treated, I felt something warm going inside my body. The pain on my knees diminished and the pain on my right elbow disappeared. So, from that time on, I went to the healing center three times a week.

In the first week of August, after more than a month of treatment, the pain on my knees became mild and the swelling disappeared. As instructed by the healer, I took a bath with water and salt to clean my body.

On August 15, I felt all the pain disappear and I felt some cool, soothing sensation or energy circulating inside my legs.

Now some of my friends comment that I look healthier, stronger and younger. To this date, I have not experienced a relapse or any pain. I walk a lot now. I can walk to the market alone which earlier used to be impossible. Before, just walking two blocks from our house made me very tired. But now, I can walk a few kilometres a day without any problem at all. I walk from our place to Kamuning market and back for three rounds.

I still visit the Pranic Healing Center regularly for recharging.

(Signed) MARY G. LEE
August 24, 1989

HEALER:	Francisco M. Bansuelo, Jr.
ADDRESS:	1554 Instrucion Street Sampaloc, Manila
AGE:	33
OCCUPATION:	Driver-mechanic

CASE: Student of Pranic Healing

My friend, Juanita, introduced me to Choa Kok Sui, who taught me pranic healing. The cases I have handled were only minor ones like headache, toothache, gas pain, and muscle pain. I completely healed two adults with headache. My four-year-old daughter was temporarily relieved of her toothache after I gave her pranic healing. I have also healed three adults of muscle pain and they were all relieved.

I find this healing method very convenient.

(Signed) FRANCISCO M. BANSUELO, JR.
January 3, 1987

PATIENT: James Ansell Castanarez,
ADDRESS: 274-C Esquivel Apt., P. Mariano St. Ususan, Taguig, M.M.
AGE: 3

CASE: Jaw Inflammation

Though I had read of Choa Kok Sui from a Philippine Daily Inquirer article by Nick Joaquin and got hold of his book on paranormal healing *(The Ancient Science and Art of Pranic Healing)*, it was months later I got to meet him personally.

I met him auspiciously in one of the meditation meetings conducted by his group. That night he healed my three-year-old son of a jaw inflammation which was set for operation at Makati Medical Center. The jaw inflammation caused by anaerobic infection was gone in three days without recourse to operation. Since then I became an avid believer of his healing ability after this episode.

(Signed) GREG CASTANAREZ
(father)
September 2, 1989

PATIENT: Michael C. Chua
ADDRESS: 44 Cooper Street, San Francisco Del Monte Quezon City, Metro Manila
AGE: 26

CASE: Pancreatitis

I was vomiting several times. My body was cold and I was chilling and shivering. I felt an intense pain on my solar plexus area. The condition of my body was terrible. The doctor diagnosed it as acute pancreatitis.

I was hospitalized and was treated by a medical specialist. I went through several blood tests and ultrasound examination.

I had pranic treatments in the morning, afternoon, and evening. I did not feel anything during those treatments but after the last treatment, I vomited: about 30 minutes later, the pain completely disappeared. My body became normal and my ailment has not recurred.

I think pranic healing contributed a lot to my rapid recovery.

(Signed) MICHAEL C. CHUA
February 23, 1987

HEALER: Tina O. Lebron
ADDRESS: 18 Hilltop, Horseshoe Village
Quezon City
AGE: 32
OCCUPATION: Businesswoman

CASE: 1. Pain Due to Dislocated Hip Bones
2. Sebaceous Cysts
3. Total Blindness of Left Eye

I attended the Basic Pranic Healing Seminar in January 1989. At first I was very skeptical about my ability to heal. However, on the second day of the seminar, while my healing partner was practising the healing techniques on me, the headache that I had completely disappeared. I began to believe that pranic healing could really work. I practised the things I had learned daily after the seminar until gradually I was able to heal. In February of the same year, I took the Advanced Pranic Healing Seminar and in March my two aunts and I opened a pranic healing center in our parish in San Juan. The following are some of the cases I have worked on.

CASE 1: Pain Due to Dislocated Hip Bones

The patient, Josefa V. Lebron, slipped and fell heavily on her left side 10 years ago. She dislocated her hip and had to have an operation where they inserted a pin inside her left thigh bone. Since that operation and even after physiotherapy, she has been plagued by aches and pains on the left shoulder, left hip and left knee.

On this particular occasion, the patient was in extreme pain. The pain radiated from her hip down through her left leg and she could hardly walk. Her left shoulder was also painful, she could not lift her left hand all the way up.

Immediately after the pranic healing treatment, the patient could lift her left arm without pain. She started walking around and swinging her left leg without feeling any pain at all.

Two weeks later, I inquired about her shoulder and leg. She told me the pain never recurred even though she had been walking a lot and climbing the stairs.

CASE 2: Sebaceous Cysts

My husband has had sebaceous cysts in different parts of his body for the past 10 years. In particular, they appeared under his armpits. Occasionally, they got infected and became red and painful. They usually subsided within one to two weeks after taking medication.

Last January, he had four cysts, two under each armpit. Two of them were infected and painful. He had been taking medicine but this time there was no improvement. Since he was afraid that they would have to be surgically removed, he asked me to do pranic healing.

After treating him for about 20 minutes, the pain disappeared. I repeated the treatment daily for one week. After the seventh treatment, all four cysts completely disappeared.

Six months later, he again developed two cysts in the left armpit. After treating him daily for four days, they disappeared.

CASE 3: Total Blindness of Left Eye

The patient was brought to the healing centre in our parish. Her mother said she had just discovered that the left eye of her daughter, Mariluna Astellero, was totally blind. She did not know what caused the blindness and could not recall how long her daughter had been blind.

I did advanced pranic healing on the patient. At first she did not feel anything during the treatment. There was no change in her condition immediately after the treatment. So I just asked her to thank the Lord for His healing energy.

A week later, the mother approached me and told me that the day after I treated her daughter, she woke up and told her mother that she felt 'sand" falling from her left eye. After the "sand" fell, she could see.

I saw the patient after one week and I gave her another pranic treatment.

(Signed) TINA O. LEBRON
September 9, 1989

HEALER: Asteria H. Ozaeta
ADDRESS: 139 G. Reyes, San Juan, Metro Manila
AGE: 56
OCCUPATION: Businesswoman

CASE:
1. Swollen Scrotum
2. Back Injury
3. Pain Due to Vehicular Accident
4. Fever (40 Degrees C)
5. Eye Cataract and Chest Discomfort

I joined the Pranic Healing seminar around mid-January, 1989, upon the suggestion of my brother who also attended the seminar. After the first day, I knew that this was the field that I wanted to get into. My desire for helping people through healing became stronger. By the time I graduated from the seminar I had made up my mind to put up a pranic healing center at our parish together with my niece. Two months later, my sister also took up pranic healing and the three of us worked for the realization of the healing center. The following cases are some of my experiences:

CASE 1: Swollen Scrotum

Edison Astellero, a six-year-old boy, complained of swollen scrotum. He could neither walk nor sit properly; he could not urinate well because he was in constant pain.

I prayed, then applied advanced pranic healing technique. After sometimes, the patient was relieved of the pain and the following day, the swelling completely subsided and the redness was gone.

CASE 2: Back Injury

My brother slid and fell while playing tennis, injuring his back along the waist area. He had excruciating pain and could hardly move.

I applied a thorough general sweeping and meticulous localized sweeping and energizing. After a while, the pain disappeared. But after two hours, the pain recurred. So I repeated the same procedure and finally the pain was gone and only a slight heaviness at the lower back was felt.

After five hours, I gave him another treatment. This time I cleansed and energized altemately for almost an hour.

Within 24 hours after the accident, all the pain and traces of heaviness were completely gone. His belief in pranic healing was strengthened.

He was able to resume playing tennis two days later with no recollection of the pain he had undergone.

CASE 3: Pain Due to Vehicular Accident

Naw Newe Ya Tiu figured in a vehicular accident and got thrown out of the jeep six days ago. She was treated in a hospital. Though she had no cuts, bruises or broken bones, she complained of back pain, knee and leg pain. She also had difficulty in breathing and had blurred vision.

Before and during treatment, both of us prayed. During general cleansing, she felt a strange sensation flowing outward and downward her body. After about 30 minutes of treatment, most of the pain was gone. Then after some rest, I gave her another treatment until the remaining pain at the back along the waist was gone. Her vision also improved considerably. She now walks with ease.

CASE 4 : Fever (40 degrees C)

The patient, Nida Tayco, arrived with a 40-degree (centigrade) fever. Her eyes were reddish and watery. She complained of splitting headache, wobbly knees, and aching joints.

I applied advanced pranic healing method. Soon, she was relieved and the fever started to subside after I treated her solar plexus chakra. She perspired by the time the healing was over, and the fever was almost gone. After drinking a glass of energized water, she perspired some more and the fever totally disappeared. She felt stronger and the knees became steady in less than an hour or so from the start of healing.

Twelve hours later, the following morning, she was completely cured. It was her first pranic healing experience and she marvelled at the result.

CASE 5: Eye Cataract and Chest Discomfort

Three months ago, Conrado Abad complained of cloudy vision. He could not recognize people a few metres away. His doctor told him he had cataracts on both eyes. He also felt heaviness in his chest because of too much phlegm and a month ago he had flu and lost his appetite. Just the smell of food repulsed him. At times, he felt depressed.

After three months of treating, his vision improved. He can now see better and recognize people even when they are 20 meters away. His discomfort in the chest is gone and so with much of the phlegm.

Also I gave him two pranic treatments for the recovery of his appetite, after which his craving for food gradually returned.

(Signed) ASTERIA H. OZAETA
September 9, 1989

AUTHOR'S NOTE: *Pranic healing can be done with or without prayer. But it is more effective and powerful when done with prayer. See Chapter 6 for further explanation.*

HEALER:	Lucrecia R. Kasilag
ADDRESS:	1340 Perdigon St., Paco, Manila
AGE:	70
OCCUPATION:	Dean Emeritus, College of Music and Fine Arts Director, Arts and Humanities Center Philippine Women's University
CASES:	1. Chicken Pox 2. Asthma 3. Loose Bowel Movement

Since childhood, I though it would be good to become a doctor and cure people, but early enrolment frustrations in medicine at the State University led to my eventual decision to pursue music at St. Scholastica's College and liberal arts course at the Philippine Women's University. Then I spent five decades of full and active life as music dean and educator with many travels abroad for studies and conferences, music research for the Bayanihan, and as administrator of the Cultural Center of the Philippines until my retirement from that post last year. With time on my hands, I finally realized my desire for humanitarian and "medical" service when I attended the basic pranic healing class of Roy Boquiron at the Institute for Inner Studies last May 25, 1989. I took the advanced course and psychotherapy under Choa Kok Sui himself one month afterwards (June 24-25, 1989).

Opportunities for healing came up instantly without searching for them. Several interesting cases have come up in my experience as a missionary healer and as an artist.

CASE 1: Chicken Pox

As summer camp music director for the week-long Manila Children's Choir Ethnic Music Workshop in Baguio City last May, I presided over 46 young boys and girls, aged 8 to 13. Daily there were the usual headache, fever, cold and sinus problems, as well as cuts, bruises, stomach-ache among others. But the most interesting was that of the 10-year-old mischief-prone bundle of energy, Francis Hidalgo, whom I discovered on the last training day sitting quietly and looking forlorn in a corner of the

hall. He told me that he was being kept away and isolated from the rest of the group because he had chicken pox. I then asked him to pray with me as we went into a pranic healing session which I explained to him. When I gave him general cleansing and localized sweeping, energizing and stabilizing, his eyes brightened. His fever disappeared and so the red spots and the itching. I allowed him to join the choir and dance rehearsal onstage, even as I meditated and gave general sweeping and healing to the whole group on stage. The culminating recital went on beautifully and the camp closed without any chicken pox epidemic breaking out.

CASE 2: Asthma

Another case was my camp room-mate Mrs. Rosita C. Brillantes, 40, who was music teacher/ supervisor of Department of Education, Culture and Sports-Cordillera Autonomous Region (DECS-CAR) for Bangued, Abra. She was the Tingyan ethnic music resource-person. I noticed that she was coughing and sneezing at bedtime. She told me that she had been suffering from chronic asthma and allergy since childhood. I offered daily pranic healing sessions, and her asthma symptoms disappeared. She returned home to the province after camp. Recently, I was happy to receive a letter from her congratulating me as a National Artist, and at the same time, she reported that she had had no asthma attacks for over a month since camp. She, however, asked me to continue healing her from the distance, for a slight difficulty of breathing these days.

CASE 3: Loose Bowel Movement

My own sister and medical doctor, Wilhelmina K. Ochoa, a 68-year-old widow, has become my patient too. She had difficulty with her right hand and walked with a slight limp after a mild stroke upon the death of her husband four years ago. While she took her own regular medical prescriptions, she also asked me to heal her condition. One night, I got a call to visit her in her confinement at home for dehydrated debilitation from chronic loose bowel movement for two days. Alarmed at her emaciated condition, I gave her pranic treatment to buoy up her spirit. The next evening, to my great surprise, she joined me at the Chinese lauriat given in my honor. She ate everything without inhibition and felt good about it. She had completely recovered.

I thank God for being able to serve in His ministry, to do good for my fellowmen, and to heal the afflicted and the needy. It is truly most fulfilling and rewarding to become a channel of the Lord's divine love.

(Signed) LUCRECIA R. KASILAG
August 16, 1989

PATIENT: Vicky Suarez
ADDRESS: 12 Malakas Street
Quezon City
AGE: 24
OCCUPATION: English Lecturer/Law Student

CASE: Pneumonitis

Even after I had been taking medications prescribed by a doctor after my bout with pneumonitis last year, I still felt very weak. My energy level was very low. One with pneumonitis would usually take a week or two to fully recover and that is if that person would take the proper medicine and have complete rest. But with the kind of lifestyle I had and still have, a complete rest was torture. I was smoking, drinking and taking a lot of coffee. I was working and studying at the same time. All of these activities dissipated my energy and would have made my health condition worse had I not undergone pranic treatment.

During pranic treatment, I felt the energy going and flowing down into my body and felt relaxed and sleepy after that. It was very good because I was suffering from insomnia then.

After three healing sessions of pranic treatment within a week, my cough was gone, the pain in my throat lessened, and my voice wasn't hoarse anymore. Pranic healing freed me from staying inside the house and in bed.

(Signed) VICKY SUAREZ
January 15, 1987

PATIENT: Mrs. Luz Jbay
ADDRESS: 200 Kaliraya Stret
Quezon City
OCCUPATION: Housewife

CASE: Prevention of Possible Miscarriage

I was two months pregnant (my first one), and the area around my abdomen was aching severely. I was also bleeding.

I consulted a doctor and was informed that I might have a miscarriage. He prescribed a medication to help prevent it but wasn't certain of its potency. I was also advised to avoid too much physical exertion and take complete rest. I took several doses of the prescribed medication but the pain around my abdomen persisted although the bleeding had stopped.

I went to see a pranic healer the day after I had my medical treatment. I did not feel anything during the pranic treatment but the pain around my abdomen disappeared. It has not recurred even now that I am already seven months pregnant. A very mild pain recurs only occasionally if I take long walks and carry or push heavy things. This is probably normal for pregnant women. I was treated only once and it took about five minutes.

I think pranic healing helped prevent a possible miscarriage. I just cannot fully determine its degree of effectiveness since I had taken other treatments like the prescribed medication, and had a complete rest.

(Signed) MRS. LUZ JUBAY
January 28, 1987

PATIENT: Teofilo P. Velasco
ADDRESS: 118 Paco Street
Proj. 2. Quezon City
AGE: 68
OCCUPATION: lawyer
(Retired) Chief Legal Officer
Philippine Patent Office
CASE: Heart Ailment and Hardened Muscles

Ten years ago, my hands were shaking obviously; my back, knees, and all parts of the body below the waist were aching; my legs were weak and the muscles hardened; and I had frequent and continuous chest pain. I was on medication prescribed by a doctor.

Since I had shaky hands, somebody had to assist me when I ate my meals: I could not bring the food and drink to my mouth without spilling them. I could not walk fast the way I used to and immediately after getting up from bed.

I usually have my pranic treatment whenever I visit the author, about twice a week. When I am being healed, I feel my body becoming lighter and my muscles being activated. I also feel as if something is being cleansed from my body by some mysterious force. This made me feel better.

After pranic treatment, I still take my medication prescribed to me by my doctor, though very irregularly. I have improved a lot after the author treated me and prayed over me several times. I can eat alone now without any assistance because my hands no longer shake. The muscles of my legs are all right because I can now walk faster. May be this is the effect of the energized oil given to me by the author because since I started using it last January 1, 1987, I felt the muscles of my legs and feet getting loosened and softened. The pain on my back disappeared and recurs only when I exert too much effort sometimes. I have also been relieved from my frequent chest pains, experiencing it only when I am very tired, excited or emotionally upset.

(Signed) TEOFILO P. VELASCO
January 10, 1987

PATIENT: Carlos Ojeda Aureus
OCCUPATION: Professor of English, Spanish and Latin
University of the Philippines
Diliman, Quezon City

CASE: Gum Infection

When I entered the hospital I was in a serious condition. My face was all swollen and I was writhing in pain. Three days before that I had my upper cuspid (canine) worked by a dentist. This dentist injected me with anaesthesia, then drilled until blood came out. I found out later that she did a semi-root canal.

When the pains started, I tried to cure myself with aspirin. There was no relief. So I entered the hospital. They gave me antibiotics and stronger pain-killers. My face grew bigger and bigger. I hardly heard on one ear. My eyes were like slits and I was partially unable to see clearly. But the worst of all was the pain: five days and five nights of intense pain, fever, and chills.

I prepared my papers. I knew I was sinking. I wrote (with difficulty) where I wanted to be buried (Naga City) and what to do with my belongings, etc. The pain was terrible. I was shaking with fever and chills.

Then Master Choa*, who learnt about my condition through Vicky Suarez and Sandra Torrijos, came over personally to heal me. I don't know, but every time he passed his hand over my face the pain would disappear. Then he assured me everything was going to be all right from now on. I found out later that he had actually stopped the pus from reaching the brain.

I know this because a few minutes after he left, the swelling that was high up in the cheek went down, and this time it was only my lower cheek that bulged.

Two days later, my friends from the anthoropology department in the University of the Philippines insisted I go and see another dentist. When I saw this dentist, Dr. Jacqueline Joyce Uy, I knew she was the dentist to save my life. She sought permission from the hospital and took me to her private clinic where she treated me. There she drained

5.c.c of pus from the tooth and found cotton inside which was the cause of the infection. Although she introduced no anaesthesia, I felt no pain whatsoever. To this day, thank God, the pain never returned. I'm back to work. Dr. Uy in her opinion, said my case was life-threatening. Today, when some persons ask me how come the pus did not reach the brain, I know the answer. But how do you explain to non-believers of pranic healing that if Master Choa had not come and forced down an infection (I actually felt the pus descending) I would have been a goner?

God bless the good Master Choa and the great service he is doing to mankind. I trust this completely that when he said everything's going to be all right I felt relieved at once.

(Signed) CARLOS OJEDA AUREUS
August 1989

** The author is called by his students as Master Choa. The word "Master" has many meanings. Here, it simply means teacher or maestro or sifu in Chinese.*

Choa Kok Sui is called a master-pranic healer because he has substantially mastered the art of Pranic Healing and is one of the foremost accessible authorities in this field.

PATIENT: Hector S. Ramos
ADDRESS: 5 K-JJ Kamias Rd.
Quezon City
AGE: 21
OCCUPATION: College Student

CASE: Pain Due to an Atrophied Testicle

When I was 12 years old, I was hospitalized for 10 days due to a painful and inflamed right testicle. Thereafter, my right testicle atrophied and I frequently experienced discomfort and pain on the right lower abdomen, right thigh, and right testicle. I tried different medications and was brought to a neurologist but my condition continued to worsen. There were times when I would experience muscle spasms in my right thigh and would limp as I walked, especially during cold days. This condition continued up to the year 1988.

I was introduced to pranic healing last February, 1988. Aida de la Cruz, a pranic healer, treated me. After two months of regular treatment, my condition gradually improved. The right testicle is still atrophied but the pain is gone and I only experience discomfort when I over-exert myself physically. Pranic healing brought back my faith in God.

(Signed) HECTOR S. RAMOS
September 7, 1989

PATIENT: Lolita S. Ramos
ADDRESS: 5 K-JJ Kamias Rd., Quezon City
OCCUPATION: School Teacher
Quirino Elementary School
Quezon City

CASE: Burn

My left hand was burned by boiling cooking oil which I had poured from the frying pan. Because of the severe pain, I cried. Three of my fingers—the middle, the ring and the little fingers—and almost one third of my palm were swollen red. My little finger became as big as my middle finger.

Hector, my son, offered to heal me, but I kept on crying. My son had already cured me on a number of occasions in the past but they were all minor ailments like toothaches and colds. So, I really had my doubts because I felt that in this case, the injury was a severe one.

This was the longest time he spent curing me. After almost forty-five minutes, I could bend my three fingers with the help of my right hand. The pain had been greatly reduced.

The next morning, my palm had only three tiny red spots. Hector healed it again and after a while, my swollen eyes (due to crying) were the only evidence of my experience. There was not even a dark spot on my hand which usually happens when tiny drops of cooking oil splash on my hand while frying food.

That same day, I assisted in giving Civil Service Examinations held in the school. My co-teachers asked why my eyes were swollen. I told them of my very unusual experience but there was no trace of it on my hand. Some of my co-teachers started to ask help from my son so that they might be cured. He spent time with them during the summer of 1989.

(Signed) LOLITA S. RAMOS
September 7, 1989

HEALER:	Steve B. Boquiron
ADDRESS:	26 Narig Street, Proj. 7 Quezon City, Metro Manila
AGE:	21
OCCUPATION:	Pranic Healer
CASES:	1. Eye Ailments 2. Pain in the Arm 3. Headache 4. Shoulder Pain 5. Hypertension. 6. Continuous Menstrual Bleeding

I've learned pranic healing technique for only three to four sessions from the author. From then on, I practised and studied diligently. Now I have encountered several people who had been healed through this method. The following are some of the cases.

CASE 1: Eye Ailment

Feliza Villanueva, 64 years old, was totally blind in her right eye for almost one year. During the first session, I treated her eyes very thoroughly. After the second session, she could already see her fingers from the distance of three to four inches away through her right eye.

Another case is of Bienvenido Pesa, a 44-year-old jeep driver who was complaining of intense pain in the eyes. The pain extended to almost half of his head. After two to three minutes of treatment, according to him, he saw a very bright light and the intense pain on his right eye was gone. He felt very happy.

CASE 2: Pain in the Arm

Carlos Villota, 75 years old, was suffering from pain in the arm and could not raise his right arm. So, first, I cleansed thoroughly his entire body and then did localized sweeping on his armpit and two-to three-minute's

energizing. After the treatment, he could already raise his arm without any pain.

CASE 3: Headache

Shirley Baltazar, 39, was suffering from migraine headache for almost three weeks. According to her, the doctor gave her some medication but still the migraine persisted. So I cleansed her body thoroughly and cleansed and energized her crown chakra, solar plexus chakra, ajna chakra, temple chakras and the eyes. After three minutes, her migraine headache was gone. So she was very thankful and very happy.

CASE 4: Shoulder Pain

Another interesting case is about a driver. According to him, for two years, he could not raise his right arm because of the intense pain. I treated him for about two to three minutes, after which, the pain was greatly reduced. He was amazed that he could already raise his arm.

CASE 5: Hypertension

My 63-year-old uncle had hypertension. Before we took him to the hospital, he had complained about his blood pressure getting unusually high and that he might have an attack. We noticed that the blood vessels in the head area were swelling. So I checked first all the major chakras and after that I cleansed his entire body thoroughly. I inhibited the meng mein chakra by using light blue prana. This healing was done in the morning. In the afternoon, his blood pressure again rose up. This time, my elder brother, Roy, was the one who treated him. He also inhibited the meng mein chakra. At the hospital, the doctor was amazed by the normal reading of my uncle's blood pressure even though he complained of symptoms of high blood pressure earlier.

CASE 6: Continuous Menstrual Bleeding

This is about a 24-year-old woman who had continuous menstrual bleeding and was experiencing pain in the abdominal area for 22 days after she had a miscarriage. Although she took some medication, the bleeding and the pain still continued. And so she tried looking for a healer.

I treated her and after two healing sessions, the bleeding stopped and the pain disappeared.

(Signed) STEVE B. BOQUIRON
May 25, 1987

HEALER:	Roy B. Boquiron
ADDRESS:	26 Narig Street, Proj. 7 Quezon City
AGE:	24
OCCUPATION:	Book keeper/Pranic Healer
CASES:	1. Stiff Neck and Heart Ailment 2. Fever 3. Food Poisoning 4. Asthma 5. Hypertension 6. Leukemia 7. Emotional Problem, Tiredness

In less than a week, I learned the basics of pranic healing from the author and Mike Nator. I have been healing for more than six months now.

Before the start of the healing session, I usually request the patient to say some prayers. I also humbly ask for divine help and guidance. After the healing session, I usually request the patient to give thanks to God.

The following are some of the cases:

CASE 1: Stiff Neck and Heart Ailment

Dante Malacad, a 17-year-old guy, had been hospitalized for quite sometime due to a heart problem. After his discharge from the hospital, he developed a stiff neck for two weeks and could not move his neck either sideways or upwards because of the excruciating pain. After treatment, he was relieved of the pain and was able to move his neck in the desired direction. I am still continuing the treatment on his heart problem.

CASE 2: Fever

Paulo Busante, the 3-year-old son of my former boss, Mr. Serge Busante, Jr., had a very high fever when we arrived at their house. He was so weak that he didn't want to leave his mother's embrace. After cleansing and energizing his crown and sole chakras, he began playing as

his fever was gone. The healing was instantaneous because prior to the treatment, Paulo's dad, mom, and I touched his forehead and neck to determine how high his fever was. After the treatment, we touched him again and found there was a substantial change in his body temperature and he was perspiring as well.

CASE 3: Food Poisoning

My Uncle, Cesario Esplana, Sr, suffered from slight food poisoning. His stomach was so painful and his body temperature was feverishly high. After pranic treatment, the stomach pain was gone and his temperature became normal.

CASE 4: Asthma

The fourth interesting case is of Pepito Ferrer. Mang Peping is a 60-year-old asthmatic. He had a very bad cough and was suffering from asthma for quite sometime. When Mang Peping arrived and asked me to heal him, he was breathing heavily. His breathing was very irregular and he had cough. After some pranic healing, the relief was obvious since Mang Peping was already breathing normally and the effect was almost instantaneous. I further energized his hand chakras and the sole chakras to strengthen the treatment. Although I am still treating him from time to time due to his cough, the asthmatic attack has not recurred upto this moment.

Then there was this 3-year-old child suffering from asthma for the past two years. When he came for healing, he was coughing and had a hard time breathing. I applied general cleansing many times and localized sweeping on his throat, heart, and back of the heart chakra. To strengthen the physical body, I energized his sole chakras, hand chakras, and navel chakra. After energizing his throat chakra, secondary minor throat chakra, back of the heart chakra, and solar plexus chakra, the child's breathing rhythm normalized, and the coughing stopped.

CASE 5: Hypertension

Mrs. Estela Fajardo, a 36-year-old woman, had been suffering from high blood pressure. That evening, I was healing another patient when Mrs. Fajardo arrived and requested me to treat her first due to the severe headache, nausea, and neck pain. After scanning her, I found that her meng mein chakra was congested and overactivated. I applied pranic healing on her. Then, after projecting pranic energy for about four breathing cycles, the nausea was gone and her headache was relieved a bit. I re-scanned her meng mein chakra and found that it became smaller, thereby reducing her blood pressure. After treating her high blood pressure through the meng mein chakra, I treated her headache and also her pain in the neck. After the treatment, the pain was gone and she was completely relieved of her headache, neck pain, and nausea. As a precautionary measure, the treatment was repeated an hour after.

CASE 6: Leukemia

There was partial healing on a child who was suffering from leukemia and according to the mother, the doctor said there was a substantial decrease of the blast cells. This was found out after two pranic healing sessions. Unfortunately, the child was transferred to another hospital and I wasn't able to give more pranic treatment.

CASE 7: Emotional Problem, Tiredness

I treated an officemate who had some sort of emotional problem caused by her family and was really emotionally upset about her problem that she was crying and stammering. A few minutes later, after the treatment on the solar plexus chakra, I could see that she was relieved and had gained her normal emotional composure. Her voice became stable and harmonious again, and her face became brighter. I had also done some energizing with people, especially my officemates who were physically exhausted after working the whole day. A minute or two after treating them, their energy level substantially improved.

I've also been treated with pranic healing for my kidney problem by the author. I'd been suffering for quite sometime from pain on my left lower back. The pain was sometimes so intense that I couldn't even sit

and I didn't know what to do. So I requested my teacher to heal me and then the healing process was instantaneous in a sense that during that healing session, the pain completely vanished and has not recurred.

(Signed) ROY B. BOQUIRON
May 25, 1987

PATIENT: Niko B. Gatchalian
ADDRESS: 4 Bedana St., San Nicolas
Pasig, Metro Manila
AGE: 7

CASE: Severe Asthma and Frequent Nosebleeding

At age five, Niko showed his first sign of asthma by wheezing and difficulty in breathing (noticeably, right after being sick of recurrent broncho-pneumonia and primary complex). His asthma gradually worsened when he was a little past the age of six and became chronic in late 1987. Niko was brought to a lung specialist in February 1988 and after careful observation, he was given a long-term prophylactic treatment (an oral pill to be taken daily for six months at bedtime). This medication helped him a lot and for three months (April to June 1988), he was free from any asthmatic attack.

Sadly, after the school reopened on June 21, 1988, his asthma occurred again and became frequent—two to three times weekly and at times, daily. He was given oral medication for this apart from the occasions when he was brought to the hospital for oxygen and nebulizing treatment (a respiratory machine/gadget attached to the patient through a respiratory mouthpiece to ease breathing during asthma attacks). These gave immediate relief and subsequently arrested the attacks. But then nosebleeding occurred and in a week or two we were back to the emergency room for the same treatment. Until then, we decided to acquire a nebulizing machine for use at home so that we didn't have to rush to the hospital during emergency.

Niko spent his 7th birthday with asthma and fever in bed. That was a year ago—July 30, 1988. Oral medication later on made his muscles jitter involuntarily. He complained of headaches, painful urination, and dizziness. He sported gray coloured lips. He exhibited increased irritability, drowsiness and sloppiness in school, and his nosebleeding became frequent. His performance and attendance in school were affected. Increasing medical bills and hospitalization virtually depleted our financial resources.

Our concern for our child to get well prompted us to borrow some money to be able to enrol him in a relatively expensive program called Acutouch which was referred to us by a friend.

There had been improvement. He had fewer and milder asthma attacks, nosebleeding, less painful experience in passing urine, better discipline, had become more energetic, and a more wholesome person.

But the quest for better health and my son's full recovery did not stop us to pursue further. Our pediatrician/friend who had just attended a course in Pranic Healing suggested we try this kind of treatment. Almost simultaneously, my mother's friend, a school teacher recommended pranic healing too and directed us to the Mei Ling Pranic Healing Center in Kamuning.

Niko first visited the center in March 1989. During the first two months of pranic healing, his condition improved remarkably. He had only about three mild attacks of asthma and about two occasions of nosebleeding.

We continued to regularly visit the healing center twice a week. On the fourth month, Niko improved so much and hardly had any attack of asthma.

To this date, very seldom has he experienced difficulty in breathing and when he did, it lasted for only a few minutes. He still visits the center at least once a week, continues his exercises, and goes on health food diet.

(Signed) MARILOU GATCHALIAN
(mother)
July 20, 1989

PATIENT: Marilou Gatchalian
ADDRESS: 4 Bedana St., San Nicolas
Pasig, M.M.
AGE: 35
OCCUPATION: Housewife

CASE: Kidney Ailment

On May 30, 1989, I first experienced pain in my urination. The next day, my urine was already tainted with fresh blood. I then took a sample of my urine to the laboratory for urinalysis. Then I took the results to a lady physician for proper advice and medication. I was given a pain-killer and told that the urinalysis indicated no infection and that bleeding might have been due to kidney stones. I was then advised to see a urologist.

On the third day, the pain became more intense and the bleeding continued. It was also on that day that the urologist prescribed first aid medicines to ease the pain. I was also advised to undergo laboratory testing for HIV/IVP to determine whether bleeding was due to kidney stones or hemorrhagic cystitis. The laboratory testing was supposed to be done in the afternoon. Unfortunately, some of the medicines needed for laboratory testing were not available in the laboratory and had to be bought from outside. Sadly, some of the medicines needed were also not available in Quezon City. The laboratory testing was rescheduled. So on that same day, I went straight to the pranic healing center for treatment.

Pranic treatment was continuously administered for nine days except one Sunday when the center was closed. On the fifth day of pranic treatment, I experienced considerable relief and was able to urinate with greater ease.

Every morning, after the previous afternoon's pranic treatment, my urine showed traces of minute, grainy substance similar to a pulverized brownish powder and some blood clots. This was the case for four to five days. I did not any more subject myself to further laboratory testing. On Thursday, June 8, 1989, the bleeding completely stopped. Although I could still feel a little discomfort, the pain was gone and so were the grainy substances. I received more pranic treatments on June 9 and 10. Now, I

am back to my normal self again. But this time, I am very careful with my diet. I also avoid doing strenuous physical activities.

While I was undergoing pranic treatment, I had always kept my lady physician friend posted of my daily improvements (she has attended the pranic healing workshop given by the Institute for Inner Studies), and was equally ecstatic about how I got well and avoided a possible operation to remove the kidney stones which, according to her, would have cost from 25,000 to 35,000 pesos.

I am truly thankful and very grateful that the alternative pranic healing has provided relief not only to me and my child, Niko, but also to many others equally afflicted. Each treatment is an experience where one feels closer to God—indeed an experience of Thanksgiving.

(Signed) MARILOU GATCHALIAN
July 20, 1989

PATIENT: Alvin de los Santos
ADDRESS: 207 Interior, Reparo Street
Baesa, Quezon City

AGE: 7

CASE: Urinary Ailment

When he was five years old, my son had kidney ailment and his attack was severe. He had high blood pressure, high fever, generalized edema, difficulty in breathing and discharging of urine, and pain in the area around his urinary bladder and ureters. His urine was reddish. He got tired very easily. His studies at prep school were interrupted because of his ailment.

When he was six, his ailment recurred. There was an interval of about six months from the first attack. His studies then were also interrupted. The second attack was not so severe as the first. He had pain in the area around the urinary bladder and ureters. and had difficulty urinating and the colour of his urine was deep yellow.

I brought him to a kidney specialist for treatment. The medication given for the first and second attacks was the same and it greatly relieved him of most discomforts except for the pain around the urinary bladder and ureters. He was advised to avoid too much physical exertion, which meant no playing, a torment for any child like my son.

When his ailment recurred for the third time, he experienced a piercing pain in the area around the urinary bladder and ureters. He still had difficulty discharging urine, which was coloured yellow-orange. I did not let him take any pills or medications. I took him instead to a pranic healer for treatment. The pranic healer advised me not to include salty foods in Alvin's diet. He gave pranic treatment thrice within a two-week period.

After the treatment, my son experienced a dramatic change and improvement in his health condition; his ailment upto now has not recurred. Before, he got tired very easily. But now, he plays like other children. The difficulty in passing urine and the piercing pain he had felt completely disappeared. His studies have not been interrupted so far.

(Signed) MERLITA DE LOS SANTOS
(mother)
January 15, 1987

PATIENT:	Romualdo Canete
ADDRESS:	3-1 Stanford St. Cubao, Quezon City
AGE:	49
OCCUPATION:	Musician
CASE:	Cardiac Injury

In September, 1985, I experienced severe pain in the area around my right chest and felt as if half my body was being paralyzed. My blood pressure was higher than normal, my heartbeat was faster than normal, and I perspired abnormally.The area around my hips was aching, too. I was totally sick then.

I first consulted a cardiologist, then a pranic healer whom my son, Allan, recommended. Since I wanted to compare both methods, I was seeing my cardiologist and my pranic healer alternately. But I did not inform my cardiologist that I was having pranic treatment, too.

The cardiologist and the pranic healer had almost the same findings. The former told me that I had cardiac injury, while the latter told me that there was something wrong with my heart because of some cholesterol deposits in it. However, while the cardiologist did not discover the pain around my hips that had been troubling me for quite some time, the healer did.

After an electrocardiogram examination, the cardiologist prescribed various kinds of medicine and cautioned me to take them religiously to prevent future fatal heart attack. He also told me to go on a strict diet.

During my last visit to the cardiologist, he made a remark on my rapid recovery as compared with other patients, usually those who had illness same as mine were hospitalized and had not yet recovered by that time. I was also surprised with the X-ray result conducted by my company since I was certain of a "heart damage" indication but it only showed a "shadow" and that I was fit to work. The said X-ray was taken around the first week of December 1986 and this was my first one since I had

recovered from my illness. I remembered what the pranic healer said on my last visit, "You are already cured!"

I had been seeing the author for pranic treatment in less than a month, four to five times. After the first two treatments, I felt the relief from all the physical discomforts I had before because the feeling of numbness was gone and the pain was lessened. I did not feel anything during the succeeding treatments.

Now, I do things which I could not perform before, like climbing the overpass, running without panting, and carrying or pushing heavy things. The pain around my hips has vanished, coming back only whenever I eat salty and fatty foods.

After my rapid recovery, I have not gone back to my cardiologist, nor to my pranic healer. I am still taking the prescribed medicine, although irregularly.

I think pranic healing played a great role in my fast recovery. Ordinarily, patients with cardiac injury should be hospitalized. And it would take them considerable time to recover from such illness. In my case, I was not hospitalized and it took me only less than a month to recover plus the fact that there was no indication of heart damage or injury that appeared in my X-ray report.

(Signed) ROMUALDO CANETE
December 26, 1986.

PATIENT :	Allan C. Canete
ADDRESS :	3-1 Stanford Street Cubao, Quezon City
AGE :	24
OCCUPATION :	Student
CASE:	One-Day-Old Wound

The width of the wound on the sole of my left foot was about 1/4 of an inch. There was a little bleeding but it was very painful because of a small seashell particle left inside the wound (I stepped on a sharp seashell in one of the beaches at Agoo, La Union). I tried hard to remove it but to no avail. No medicine was administered before, during, and after the application of pranic healing.

The wound was one day old, but I could no longer use my left foot. Although it was not infected, symptoms showed that it may lead to infection.

I was given two successive pranic treatments, first, by Sandra (a pranic healing student) together with other students. Actually, the process was just an experiment on rapid healing suggested by the author to Sandra. It took Sandra about two hours to give me relief, to close and to heal the wound partially but the seashell particle was still inside it and I still had slight difficulty in walking.

The second treatment was administered by the author and it only took him one and a half hours to rapidly and completely heal my wound right before my eyes! During both the first and the second treatments, I could feel a tickling, tingling sensation even if there was no skin contact because the distance between the healer's hand and my wound was about one centimetre apart. After the second treatment, I could feel very little pain and my left foot could be used for walking again even if the seashell particle was still inside the healed wound. After two days, I removed the seashell with my fingernails. The healing mentioned took place in a running vehicle.

I find this technique very strange but the result is amazing and very effective. In the ordinary method of treating a wound, it would take several days to have it healed besides the possibility of having it infected during the process but with pranic healing, it took only about three and a half hours to heal the wound right before my eyes without much ado and without infection during and after the treatment.

(Signed) ALLAN C. CANETE
December 26, 1986

PATIENT :	Edgardo B. Anacan
ADDRESS :	10 Tiamson St. Midtown Subd. Paranaque, Metro Manila
OCCUPATION :	Retired Businessman
CASE :	Emphysema

In 1988 I had difficulty in breathing, severe coughing, and raised shoulders. I shed off five kilos and lost my voice. I was very, very weak. I could hardly walk and talk because of difficulty in breathing. I had to rest every time I climbed each step of the stairs, to catch my breath.

Because of my very bad condition, I went to the Philippine Lung Center for medical check-up. My doctor told me I had emphysema. This disease is not alien to me. Two of my best friends and an uncle of my wife died of this disease. And I know that there is no cure for this. So I resigned myself to my fate and told myself that if I die, so be it. I then gave instructions to my wife and sons about my burial and gave my business to one of my sons.

One day I came upon a book entitled *The Ancient Science and Art of Pranic Healing*. After reading the book, I went to the pranic healing centre everyday and was treated by Roy Boquiron. After several sessions, my voice returned and I was full of energy. I noticed a big improvement. So I continued with the pranic treatment three times a week, then twice a week, for about six months.

After six months, I went back to the Philippine Lung Center for my medical check-up and my doctor pronounced that I was 90 percent healed!

Still I continued to submit myself to pranic treatment for several more months until I felt normal. Today, after a year, I can say that I am completely healed.

(Signed) EDGARDO B. ANACAN
September 2, 1989

CHAPTER 6

Self-Pranic Healing

After long hours at my desk translating Chinese texts, I sometimes felt very tired and nearly exhausted. But five minutes of these yogic breathing exercises would renew my strength and enable me to get on with my work. It cured my rheumatism and gave me instant relief not only when I caught cold but also when I contracted the dreaded Asian flu many years ago.

- *Luk Kuan Yu.*
The Secrets of Chinese Meditation

IN SELF-PRANIC HEALING, the same two basic principles of cleansing and energizing are used. There are several methods of healing oneself such as the manual, the pore-breathing, taoist, and chakral-breathing techniques.

MANUAL APPROACH

1. Do pranic breathing.

2. With your hands, apply localized sweeping and energizing on the chakra and the part to be treated. Throw out the diseased bioplasmic matter into the bioplasmic waste disposal unit.

3. The whole process should be continued until healing is complete or the condition has greatly improved.

PORE-BREATHING TECHNIQUE

1. Do pranic breathing. Inhale and visualize prana or white light going into the pores of the affected part.

2. Retain your breath for a few seconds and visualize the greyish diseased matter as becoming lighter or the affected parts as becoming brighter.

3. Exhale and visualize the greyish diseased matter being expelled through the pores and through the health rays. Visualize the health rays being straightened. Through the straightened health rays, the "used up" prana and diseased bioplasmic matter are expelled from the body.

4. Hold your breath for a few seconds and visualize the treated part as becoming brighter.

In pore breathing, you just simply inhale fresh prana through the pore and exhale the greyish diseased matter. Pore breathing is practised by some students of ki kung or esoteric martial arts and by some students of hermetic science.

TAOIST TECHNIQUE OR SIX TAOIST HEALING SOUNDS

The Taoist healing technique is the same as the pore-breathing technique except that specific sounds are shouted out for specific organs to facilitate the expelling of the diseased bioplasmic matter. Once you feel the affected part relatively cleansed, then you can breathe slowly and gently and utter the sound softly. Following are the *six healing sounds* (The Secrets of Chinese Meditation by Lu K'uan Yu):

Spleen	—	Hu
Heart	—	Ho
Lungs	—	Szu
Stomach	—	Hsi
Liver	—	Hsu
Kidneys	—	Ch'ui

The author, when healing himself, is not so particular about the specific sound used for specific organ. This Taoist self-healing technique is similar to practising martial arts. Every time the practitioner strikes and exhales, he shouts. What is important is the intention or the will to expel the diseased bioplasmic matter which is facilitated by shouting when exhaling.

Different teachers and authors have different variations on the six healing sounds. The technique is also varied. When the healing sound is shouted out, it has an explosive effect on the diseased energy. When done gently or almost inaudibly, there is a slow, gradual expelling of diseased or used-up energy. The shouting approach is more suitable for those who are sick, while the soft and gentle approach is for those who are healthy and only want to clean and energize their internal organs.

CHAKRAL BREATHING TECHNIQUE

1. Do pranic breathing. Inhale slowly and concentrate on the affected chakra. Visualize the chakra drawing in or inhaling fresh prana. Hold your breath for a few seconds and visualize the prana being assimilated. Exhale slowly and visualize the chakra throwing out or exhaling the greyish dirty matter. Hold your breath for a few seconds and visualize the chakra becoming brighter and healthier. Repeat the process several times.

2. Do pranic breathing. Inhale slowly and concentrate on the affected organ. Visualize the chakra and the organ inhaling or drawing in prana. Visualize the prana as passing through the chakra and then to the affected organ. Hold your breath for a few seconds and visualize the chakra and the affected organ becoming brighter. Exhale slowly and visualize the greyish dirty matter being thrown out by the affected organ through the chakra. Hold your breath for a few seconds and visualize the chakra and the affected organ becoming brighter. Repeat the process until there is substantial relief. This technique is called chakral breathing.

3. Instead of exhaling slowly, you can exhale forcefully and quickly with or without accompanied shouting. The exhalation is done through the mouth. Simultaneously, visualize the greyish diseased matter being thrown out of the affected organ through the chakra.

4. If you feel heaviness or pranic congestion on the chakra and in its organ or organs after doing chakral breathing, just inhale without willing prana to go into the chakra and its corresponding organ or organs. Exhale and visualize prana going out of the chakra and its corresponding organ or organs. Visualize the chakra becoming duller. Continue doing this until the condition normalizes.

Chakral breathing technique is very potent and the relief is usually immediate for simple ailments. Overdoing chakral breathing technique may result in pranic congestion on the chakra and its corresponding organs. Overdoing it for a prolonged period may result in physical and psychological ailments. The negative effect or effects are usually not felt immediately but are usually felt only after a few hours or days. This is just like having a big overdose of a potent drug. Chakral breathing should be practised with moderation.

Caution should be taken when doing chakral breathing on the head chakras, heart chakra and eye chakras since their corresponding organs are quite delicate and could easily be congested. Chakral breathing should preferably not be done on the meng mein, basic and spleen chakras unless supervised by a competent teacher. Doing chakral breathing on these three chakras may result in severe pranic congestion on the entire body which may manifest as weakening of the body, high blood pressure or allergy throughout the body.

Pregnant women should not practise chakral breathing on the navel, sex, spleen, meng mein and basic chakras because it may adversely affect the unborn child.

Patients suffering from venereal disease, cancer or leukemia should not do chakral breathing on the affected chakras since it may worsen their condition.

GENERAL CLEANSING AND ENERGIZING

If your body is quite weak or infection is involved, then general cleansing and energizing should be applied to oneself. This is necessary not only to energize oneself but also to seal the holes in the outer aura and to partially disentangle the health rays.

Method 1 - PRANIC BREATHING

Diffuse or scatter your consciousness to all parts of your body. Do pranic breathing for 10 cycles. Inhale slowly. Will and feel prana going into all parts of your body. Exhale slowly and visualize greyish diseased matter being expelled from all parts of the body. Visualize straight health rays. After doing pranic breathing for about 10 breathing cycles, meditate on the navel for about 10 minutes and



Fig. 6-1 Resting under a tree to absorb pranic energy from the tree and the ground.

simultaneously do pranic breathing before ending the session. When you become proficient, you will feel pranic energy going into all parts of your body.

Method 2 - VISUALIZATION APPROACH

Do pranic breathing. Visualize yourself or another person applying general and localized sweeping and energizing with prana to your body. Visualize and will your body becoming brighter, the health rays disentangled, and the outer aura brighter. Be sure to dispose of the dirty diseased bioplasmic matter.

Method 3 - MEDITATION ON THE WHITE LIGHT

This method of general cleansing and energizing is usually called meditation on the white light or meditation on the 'middle pillar.' The middle pillar technique has been used by various Oriental and Occidental esoteric schools. This technique is divided into two parts, the first dealing

with general cleansing and energizing, and the second with the circulation of prana.

Part 1: *General Cleansing and Energizing*

1. Do pranic breathing and simultaneously visualize a ball of intense bright light above the crown.

2. Visualize a stream of light coming down from the ball to the crown and then gradually down to the feet. Visualize the white light cleansing and energizing all the major chakras, all the important organs, the spine, and the bones in the body.

3. Visualize the white light coming out of the feet and flushing out all the greyish diseased matter. Repeat the process thrice.

4. Visualize a brilliant ball of light at the bottom of the feet. Draw in earth prana in the form of a stream of light from this brilliant ball of light. Inhale and draw in the prana through the sole chakras upto the head. Exhale and let the prana sprinkle out of the crown chakra. Repeat thrice.

Part 2: *Circulating Prana*

1. Visualize prana circulating from the bottom of the feet, upto the back of the body, upto the head, down to the face, to the front of the body and then to the feet. Circulate prana from back to front thrice.

2. Reverse the circulation and circulate prana from front to back. Circulate thrice.

3. Circulate prana from left to right three times and from right to left three times. The purpose of circulating prana is to evenly distribute it throughout the body and to prevent pranic congestion in certain parts of the body.

This meditation can be used daily to improve and maintain one's health. It is also used by some esoteric students before engaging in activities that require a lot of prana. You may perform this meditation before healing a large number of people. Though it has many variations, this meditation presented here is simplified and easy to perform.

Once you become proficient in this meditation, some of you will literally feel your body tingle and feel a strong current moving within and outside your body. You may also use the excess prana generated to produce "synthetic ki" or navel ki by concentrating on the navel chakra for about several minutes. Store this synthetic ki in the three secondary navel chakras located about one and a half to two inches below the navel. This is done by simply concentrating on this area for about three minutes. Pranic breathing should be done simultaneously with the preceding instructions. Each of the secondary navel chakra has a big flexible meridian that is used for strong navel ki. In short, the three secondary navel chakras are warehouses for the synthetic ki. The three secondary navel chakras are called ki hai which means ocean of ki since these minor chakras are filled with synthetic ki. It must be repeated that synthetic ki or navel ki is different from prana. It is synthesized by the navel chakra and may appear as milky white, whitish red, golden yellow, and other colours. It varies in size and density. Ordinary persons have very little synthetic ki compared to spiritual aspirants and practitioners of ki kung or qigong (the Chinese art of generating internal power).

It would be advisable for you to learn meditation on the white light and practise it every day. It makes your bioplasmic body cleaner, brighter, and denser, thereby making you a better healer.

PHYSICAL EXERCISES

Physical exercise plays a vital role in self-healing and maintaining one's health. Warm-up exercises, dancing sports, hatha yoga, martial arts or tai chi promote circulation of prana in the body and facilitate the drawing in of fresh prana and the expelling of used-up prana or diseased bioplasmic matter. This is seen clairvoyantly as white fresh prana being drawn in and greyish diseased matter being thrown out when one is exercising. It is better if pranic breathing is done when exercising. There are specific physical exercises in hatha or Taoist yoga to treat specific ailments. Which pose or exercise to use can easily be determined by observing and analyzing which part of the body is being moved, bent, compressed or stretched by a specific pose or exercise and what chakra is located on that part affected by the ailment.

In fact, you can develop your own exercises or techniques to

clean and energize a specific chakra by inventing certain motions which would move, bend, compress and stretch that part of the body where the specific chakra is located. Physical exercises also facilitate the assimilation of prana after pranic treatment. A good exercise should consist of a short series of motions that would clean and energize all the major and minor chakras on the arms and legs.

WATER AND SALT BATH

Sea water or water with salt is very effective in removing diseased energy from the bioplasmic body especially for patients suffering from cancer, leukemia, venereal disease, arthritis, paralysis and leprosy.

Cancer patients have very dirty energy body; the affected parts are congested with diseased energy. Patients with venereal disease also have dirty bioplasmic body and very dirty and "sticky" sex chakra. Patients with leprosy have very dirty bioplasmic body and extremely dirty basic chakra. These patients will greatly benefit from bathing with sea water or water with salt every day.

The water-with-salt treatment will substantially clean the bioplasmic body and gradually strengthen the body and its defense system. Although this treatment is simple, it is quite effective and therefore should be taken seriously.

This treatment has to be done once a day or twice a day because the bioplasmic body becomes dirty again after a while or a day. This is also why the treatment has to be done daily or thrice a week for at least several months or for a lifetime.

a. Take a swim in the sea water for 20 minutes. This will substantially clean the bioplasmic body. If this is not possible, taking a bath with water and salt will do. The temperature of the water should be at least 39-40 degrees centigrade.

b. To energize the body, just rest under a shaded area to absorb pranic energy from the surroundings through pranic breathing.

c. Do this everyday for the first two weeks and then thrice a week for several months or for as long as necessary.

For Arthritic or Paralytic Patients:

a. Take a swim in the sea for about 20 minutes to clean the energy body.

b. Cover your body up to the shoulders with sand to absorb ground prana. The sand should not be too hot for you to take.

c. Repeat thrice a week for as long as necessary.

Meat and fish should be avoided in your diet to facilitate healing, since their pranic energy content is not so clean as vegetables and fruits.

Patients with cancer should avoid megadose of vitamin E, A, C and royal jelly because they may aggravate the condition. Patients with venereal disease should avoid taking megadose of vitamin E, B12 and royal jelly.

AVOIDING NEGATIVE EMOTIONS AND THOUGHTS

The author has observed that many patients with severe ailments usually harbour negative emotions for a long period. An example is a patient who suffers from cirrhosis of the liver although he does not drink alcohol. He has a bad temper and curses other people at the slightest provocation. Because of negative emotions, his solar plexus chakra malfunctioned and inevitably affected his liver.

It has also been observed by the author that many patients suffering from severe rheumatoid arthritis, damaged kidneys, and malfunctioning of the immune defense system have so much resentment and anger. Patients with cyst in the bust or armpit tend to have too much stress. Their solar plexus chakra is quite congested. Stress also affects the solar plexus chakra and liver and to a certain degree the cholesterol level of the body. It is, therefore, advisable for patients suffering from severe ailments to have more positive attitude and emotions and learn simple meditation.

PRINCIPLE OF DIVERSION OR RELEASING

On one occasion, the author had a severe headache. Instead of healing himself or having a friend heal him, he decided to experiment by listening to soothing music with full concentration. He was curious as to what would happen to his bioplasmic body and the diseased bioplasmic matter.

The effect, based on a clairvoyant's observation, was amazing. The greyish diseased matter gradually and slowly started to thin out to the extent of almost disappearing. After 5 to 10 minutes, the author got up and felt a slight reduction in pain. He noted that when attention was withdrawn from the music and directed to the head area, his head suddenly became more greyish. The final condition, however, was much lighter than when the experiment started.

There are several possible explanations to what happened.

1. Relaxing the mind and the body facilitates self-healing.

2. Since the bioplasmic body is easily affected by the mind and emotions, anything that has positive effects on the mind must also have some positive effects on the bioplasmic body.

3. By diverting the attention to something that is pleasant or harmonious, the diseased bioplasmic matter was "released" or "the hold was loosened," thereby allowing the body to heal itself more effectively. This is why the greyish matter became thinner or lighter. It seems that when the attention is focused on the pain, this tends to hold together the diseased bioplasmic matter, thus hindering the healing process.

4. By re-concentrating on the affected part, the diseased bioplasmic matter was drawn back so that the affected part became greyish again.

The author has observed that if he focuses his attention on the pain and tries to remove it, he finds it more difficult to heal himself. But if he just ignores the pain and concentrates fully on what he is visualizing, the rate of healing is very fast.

The principle of diversion or releasing is also applicable in healing others. When some patients become so engrossed with the strange movements of the healer, their concentration on the pain they are experiencing is temporarily distracted thereby facilitating the healing process. At times when the attention of the patient is focused on the pain or the discomfort is so intense, then it would be very helpful to ask the patient to concentrate on soothing music or on a very nice picture. Letting the patient listen to soothing music by using the earphones would undoubtedly be even more effective.

> *People have little idea of how much they increase the potency of the disease by the constantly directed thought which they expend upon it (by thinking too much about the ailment), and the attention they pay to that area wherein the trouble is located.*
>
> *- Alice Bailey,* Esoteric Healing

INTEGRATED APPROACH TO SELF-HEALING

1. Do physical exercise for about 5 to 10 minutes.

2. Apply self-pranic healing.

3. Do physical exercise for the treated chakra and organ for a few minutes to facilitate the assimilation of prana by the body. This is done by either moving, twisting, compressing, stretching or bending the part of the body where the specific chakra is located to further cleanse and energize it.

4. Drink energized water, or water that has been exposed to the sun.

5. Rest and recuperate under a big tree, preferably a pine tree, to absorb prana from it and the ground. If possible, embrace the tree. This has very beneficial effects. It is advisable to change trees regularly because they may get sick or die in the long run because of absorption of too much diseased energy from the patient.

6. Engage in enjoyable and productive activities which are not strenuous rather than brood over your predicament or ailment. This will facilitate the release of the diseased energy.

7. All forms of negative emotion and thinking should be avoided or minimized since this will only aggravate your condition.

8. For religiously inclined patients, they can pray regularly and request the Lord to make them whole and perfect again.

9. Take medication. Healing is faster by treating simultaneously both the bioplasmic and the visible physical body than by treating the visible physical body or the bioplasmic body alone. As stated in the previous chapter, the treatment should preferably be wholistic or integrated.

10. For severe ailments, consult a reputable pranic healer and a reputable medical doctor.

It is advisable for severely sick patients to be taught pranic self-healing even if they are treated by conventional methods or by pranic healing.

Eating the proper food, taking enough water, breathing properly, doing sufficient physical exercise, leading a moderate lifestyle, and having a calm disposition and a clear decisive mind would greatly help maintain one's physical, emotional and mental well-being.

PROBLEMS ENCOUNTERED IN SELF-HEALING

Some healers may find it difficult to heal themselves. This could be due to several possible factors:

1. The body of the healer has become very weak and painful, making concentration and utilization of his will difficult.

2. The healer may be good in projecting prana but may have little practice in self-healing.

3. The healer is either too lazy, too tired, or too weak or just does not really care enough to heal himself. Or the healer simply prefers to rest and be healed by another healer.

4. The ailment requires treatment using other supplementary or more appropriate forms of healing combined with pranic healing.

5. On rare occasions, healing oneself of serious ailment is not possible due to karmic factors or negative karma.

Many healers sometimes find it difficult to heal themselves and the author is no exception: he does not hesitate to take medication whenever necessary, consult a medical doctor, get an acupressure massage or seek the help of another healer if he does not feel too well. There are times when he prefers to rest and let the other healer do the healing.

KARMA

Some serious ailments are due to negative deeds, thoughts, and feelings in the present and past lives of the patient, or negative karma. But not all serious ailments are due to negative karma. No pranic healer should ever turn away a patient just because he thinks the ailment may be due to negative karma! Actually, there are very few clairvoyants who can see with great accuracy into the past karma of a patient. Even if it is due to negative karma, you are not in a position to know when the negative karma has been fully worked out; therefore, the patient is entitled to be healed. If the ailment is due to negative karma and it has not been worked out, then no amount of treatment can heal the patient. So the healer can in no way interfere with the negative karma of the patient.

For instance, the author was approached by a woman with seriously injured right leg, which was quite painful from the hip down to the foot. She could hardly move it, and so pranic healing was applied for about 30 minutes. The pain was greatly reduced: she was able to partially bend her knee and move her hip without any pain. On the day she was scheduled to have her second treatment, she was involved in three freak accidents involving her right leg, causing the patient intense suffering. It was very difficult for her to visit the author. She has not returned for further treatment ever since. For these three "accidents" to occur in a matter of a few hours was probably a case of negative karma. (For more information on karma, please refer to reading materials of Edgar Cayce, Astara, Theosophy, Agni Yoga, Rosicrucian, and other esoteric groups.)

Karma, in its broadest sense, means what you sow is what you reap or what you give is what you receive (Galatians 6:7). It is the law of cause and effect as applied to an individual or a group of individuals like a family, a corporation or a nation.

The law of karma is universally taught in major religions:

> *God cannot be mocked. A man reaps what he sows.*
>
> *- Galatians 6:7*

> *For with the same measure that ye mete withal it shall be measured to you again.*
>
> *- Luke 6:38*

> *Thou shalt receive requital and reward in just return for whatsoever thou dost.*
>
> *- Koran*

> *Just as a farmer plants a certain kind of seed and gets a certain crop, so it is with good and bad deeds.*
>
> *- Mahabharata*

> *So long as an evil deed has not karmically matured, the fool thinks his deed to be sweet as honey. But, when his evil deed karmically matures, he falls into untold misery.*
>
> *- Dhammapada*
> Wisdom of the Buddha

> *Each man, by the action of unerring karma, receives in exact measure all that is due, all that he deserves, neither more nor less. Not one benevolent or evil action, trifling as it may be, as secretly as it may done, escapes the precisely balanced scale of karma.*
>
> *- Helena Roerich*
> Foundation of Buddhism

KARMA AND THE GOLDEN RULE

The law of karma, when applied positively, manifests as the positive golden rule, "Do unto others what you would have them do unto you". This rule can be applied to get what you want or desire. If you want to be prosperous, then you must give and practise charity. If you want cordiality and harmony, then be cordial and courteous to others.

The law of karma can be used to avoid the undersirable things or events when applied as the "negative" golden rule, "Do not do unto others what you would have them do not unto you." If you do not want to be cheated or swindled, then treat others honestly and fairly. If you have worked out most of your negative karma and have not done anybody any harm, then you have nothing to fear. Nothing can harm you. The law of karma is unbreakable. This is the meaning behind the statement, "My righteousness is my shield." Literally, nothing can harm such a man. A thousand or a million people may fall beside him but not a single strand of his hair will be touched!

The golden rule, when applied positively and negatively, will produce harmony and prosperity in your life and protect you from the vicissitudes of life. When applied by most people and nations, it will bring about world peace. The law of karma is also the basis of the command given by Lord Christ to "love your enemy." To return hate with hate, anger with anger, spite with spite, malicious injury with malicious injury will only worsen things. But, to return hatred with kindness and love will inevitably result in harmony and peace. It is indeed a pity that after almost 2,000 years, the teachings of the Lord Christ are only given lip service and not put into action by the majority of His followers. The command to love one's enemy was taught not only by Christ but also Lord Gautama Buddha and other world religious teachers.

The law of karma applies to individuals as well as to nations. Therefore, the law of karma and the golden rule can be used by the leaders of nations to solve some of the national and international problems in the long run.

The Golden Rule is also universally taught:

> *Do not do unto others what you do not want others do unto you.*
>
> *- Confucius*

As ye would that men should do to you,
do ye also to them likewise.
- Luke 6:31

This is the sum of all true righteousness: Deal with others as thou wouldst thyself be dealt by. Do nothing to thy neighbor which thou wouldst not have him do to thee hereafter.
- Mahabharata

Whatever thou likest not for thine own self, for any person else, too, like it not.
- Dhammapada
Wisdom of the Buddha

Noblest religion this—that thou shouldst like for others what thou likest for thyself; and what thou feelest painful for thyself, hold that as painful for all others too.
- Koran

NEUTRALIZING NEGATIVE KARMA

Negative karma can be neutralized through the Law of Mercy and the Law of Forgiveness:

1. Meditate and learn the lesson that is to be learned and make a firm resolution to do the right thing.

2. Use the law of Mercy.

Blessed are the merciful for they shall obtain mercy.
—Matthew 5:7

By showing mercy to others, mercy will be shown to you.

a) Give 10 percent of your income to charity for the rest of your life especially in order to alleviate the sufferings of other people.

b) Avoid eating meat and fish:being a vegetarian would be very helpful. By showing mercy to the members of the animal kingdom, mercy will also be shown to you.

c) Avoid injuring, bullying and being cruel to other people. Mercy cannot be shown to those who do not show mercy to others.

3. Use the Law of Forgiveness.

As stated in the prayer of St. Francis of Assissi, "It is in pardoning that we are pardoned." and in the Lord's Prayer, *"One must first forgive others before one can seek divine forgiveness" (Matthew 6:12) "for if ye forgive men their trespasses, your heavenly Father will also forgive you but, if ye forgive not men their trespasses, neither will your Father forgive your trespasses"* (Matthew 6:14-15).

a) Make a list of all your enemies and those who have hurt you.

b) Mentally visualize forgiving each one of them.

c) Mentally bless each one of them with happiness, good health and prosperity.

d) Mentally request for the Lord's mercy and forgiveness.

e) Repeat the entire process for as long as necessary until one feels an inner sense of forgiveness.

It is possible for very severe or terminal patients to be healed through the law of mercy and the law of forgiveness.

SUGGESTED ETHICAL GUIDELINES

1. It is the duty of the healer to try his best most of the time to heal and alleviate the condition of his patients.

2. The healer is entitled to charge a reasonable rate for his services. He should avoid charging an excessive fee that would unduly burden the patient.

3. Under no circumstances should a healer turn away or neglect a patient because of his inability to pay.

4. The healer should withhold any information concerning the cases of his patients to others if the disclosure of such information will or may cause their embarrassment.

5. Under no circumstances should a healer take sexual advantage of his patients. Whenever possible or permissible, healing should be done in the open or in front of others. Healing in a closed room with the healer and the patient alone should, as much as possible, be avoided or minimized.

Most patients are quite gullible or easily influenced. This is due to two factors: the ability of the healer to produce amazing results and the absence of knowledge of some patients on what to expect or will be required of them during pranic healing.

6. Under no circumstances should the healer misuse his power. Power or the ability to manipulate invisible subtle energies is neither good nor bad. Power is good when used constructively and bad when used for destruction. It becomes bad when there is evil intention and misapplication of power.

TERMINOLOGY

Pranic healing or ki healing has been called by so many names like magnetic healing, faith healing, psychic healing and laying on of the hands. Unfortunately, these labels are inaccurate and misleading. They only make an accurate and deeper study difficult, if not impossible.

There is nothing magnetic about the hands. The left hand is not negative or receptive nor is the right hand positive or projective. Both hands or hand chakras are capable of absorbing and projecting prana. It is just a matter of intention or willing which hand chakra is to predominantly absorb and which one to predominantly project. The energy or prana projected is not magnetic but rather vitalizing and strengthening. This is why the term "magnetic healing" is inaccurate. This does not in any way minimize the effectivity of magnetic healing. The terms "psychic healing," "faith healing", "laying on of the hands," etc., are too broad and could

mean and imply so many things to different people. Therefore, it is not advisable to use these terms loosely.

For example, laying on of the hands describes to a certain extent only the outward acts but does not explain or describe what is happening inwardly or invisibly. Therefore, it would give the misconception that the act of laying on of the hands causes the healing. It is actually the involuntary or deliberate projection of prana (vital energy) from the hand to the affected part and the involuntary absorption of the diseased bioplasmic matter by the hand into the body of the healer that causes the healing.

Another term that can be used to describe pranic healing is "bioplasmic healing." since it is by healing the bioplasmic body that the visible physical body is correspondingly healed.

INVOCATIVE HEALING

As a common practice, some pranic healers make an invocation or pray before starting to heal. The invocation may be directed to God, to divine beings or to their spiritual guides. There are some invocative pranic healers who may not understand the principles and the mechanics behind the healing process. They simply feel a tremendous power flowing into their body causing it to vibrate and become warm. Some invocative healers may not be so sensitive as to feel the flow of energy into their body. This does not in any way alter the fact that their body is being used as a channel for healing energy. There are also cases where the inflowing of "healing" power triggers temporarily the clairvoyant faculty of the healers. Those who practise invocative pranic healing are usually called faith healers or "charismatic healers."

In invocative healing, you invoke two things: the healing energy and the mighty invisible spiritual beings or the healing angels, who manipulate and control the healing energy and the bioplasmatic body of the patients and, therefore, ensure the safety of the patients. The invocative pranic healer should maintain a receptive attitude in order to receive intuitive guidance or instructions. For healers who are quite wilful, they should be careful when practising invocative pranic healing since there is the danger of over-energizing the patient.

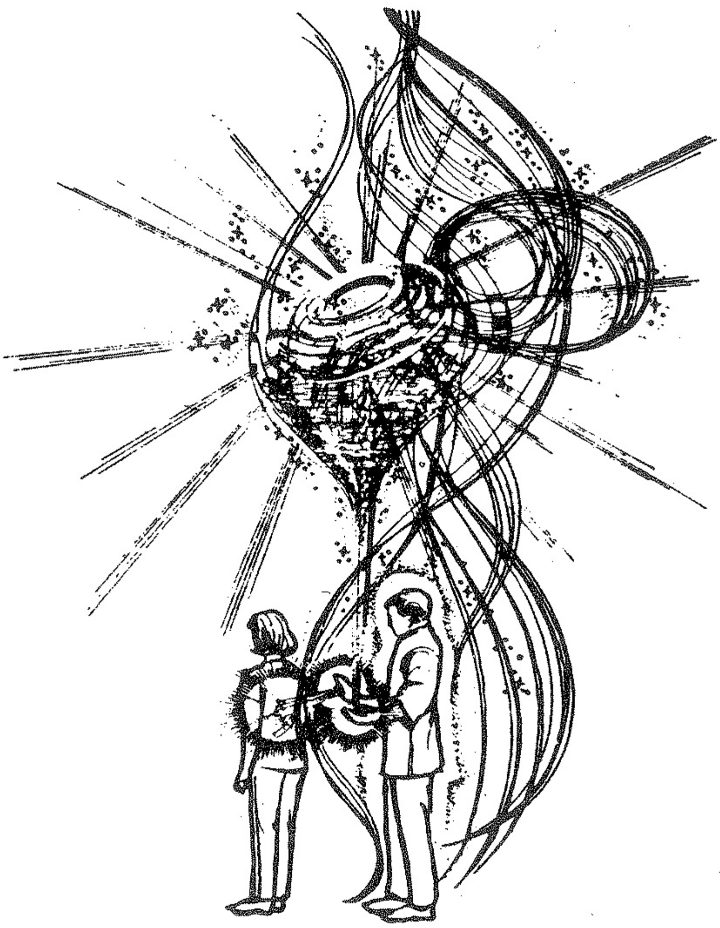


Fig. 6-2 Pranic Invocative Healing: downpouring of spiritual healing energy.

If it is time for the patient to leave his body, the healing angels will not appear. The healer will usually be intuitively aware that there is no response.

Although some of these invocative pranic or "faith" healers may not be knowledgeable about pranic healing, this does not in any way diminish the potency and effectivity of healing. Some of these healers can heal at a very fast rate and for so many hours without getting tired. Even advanced pranic healers would find it difficult to duplicate what some of these invocative pranic healers are capable of doing.

If you intend to go into healing by prayer or invocative pranic healing, it is advisable that you meditate and pray regularly and request the Lord to make you His instrument of healing.

The invocative healing techniques given below is applicable to all persons of any religious denomination. It is quite potent and effective.

One does not have to be "religious" for it to work. Just believe in God and trust that with Him everything is possible!

PROCEDURE

1. Say for a few minutes any religious prayer you are used to. Then mentally recite this healing invocation:

> *Lord, make me Thy healing instrument.*
> *Let my entire being be filled with compassion for others who are suffering.*
> *Lord, let Your healing and regenerating power flow through this body.*
> *With thanks and in full faith!*

The invocation should be repeated two to three times with intense concentration and with strong and full conviction. It should be done with humility, sincerity, reverence, and with intense concentration.

2. For those with background in pranic healing, apply pranic treatment on the patient. Thank the Lord for His Divine Blessing after you have finished the treatment. Request the patient to thank the Lord.

3. For those with no background in pranic healing, simply place your hand on the affected area or on the crown or ajna chakras. Then mentally recite and invoke:

> *Divine Merciful Father.*
> *Thank you for healing this patient!*
> *In full faith, so be it!*

It is important to maintain the proper attitude that you are only a divine-healing channel. Continue your invocation and concentrating on the centres of your palms until you feel that the patient will be all right. Be in tune for intuitive instructions. Before ending the treatment, the healer and the patient should give thanks to the Lord.

For simple ailments, the cure is usually instantaneous. For more severe ailments, the relief is fast but complete recovery may require several treatments. Treatment has to be given several times a week depending upon the needs of the patient. Invocative healing can be applied on a group

of patients by a healer or it can be done by a group of invocative healers on a patient. Care should be taken not to over-energize the patient.

When healing, the author prefers to use a simpler and shorter invocation:

Father, thank you for making me Thy
healing instrument. In full faith!

He just mentally recites this invocation twice or thrice.

Negative karma sometimes can be neutralized through divine intercession. For students who intend to go full time into healing and who want to practise invocative pranic healing it is important that they undergo a period of refining or improving their character. The downpouring of the healing energy, together with the spiritual energy, magnifies many times the positive and negative characteristics of the healer; hence, the necessity for self-purification through the daily practice of inner reflection. Also a person with refined or higher vibration tends to attract entities with similar or higher vibration while a person with gross or lower vibration or characteristics tends to attract undesirable entities with similar low vibration.

Spiritual chanting, singing and dancing are other forms of invocative healing. This type of invocative healing is universal and is used by some Christians, Sufis and persons of other religious faiths.

SELF-HEALING AFFIRMATION

God is Almighty,
God is All-Merciful.
He is healing me of all my
ailments.
With thanks and in full faith!

1. Repeat this prayer for about 15 minutes with full concentration, humility, reverence and faith.

2. When done properly it will bring rapid or instantaneous relief for simple ailments.

3. For persons suffering from severe ailments, repeat this prayer for about 15 minutes twice a day, for as long as necessary even if it takes several months or years.

4. Self-healing affirmation is complementary to Meditation on Twin Hearts. For those suffering from severe ailments, meditate on the twin hearts. After releasing the excess energy, do the self-healing affirmation. Combining both will make the rate of healing much faster.

If symptoms persist or if the ailment is severe, please consult immediately a medical doctor and, also, an advanced pranic healer.

ASSIGNING HEALING ANGELS

After treatment, it is better to request the Lord to assign a healing angel to remain with a patient suffering from severe ailments in order to further accelerate the healing process. The patient should be instructed to be more receptive by invoking the Lord's blessing several times a day. The receptivity of the patient will make the work of the healing angel a lot easier. The healer can request for a healing angel to be assigned to the patient by mentally reciting this prayer:

Lord, thank you for assigning a healing angel to remain with the patient until he is completely cured. In full faith. So be it!

It is important that the invocation should be done with humility, sincerity and reverence.

In the near future, healing angels and healers will be more actively cooperating to produce dramatic or miraculous healing on a wider scale.

-C.K.S.

CHAPTER 7

Distant Pranic Healing

(ABSENT HEALING)

The planetary etheric body is whole, unbroken and continuous; of this etheric body, those of the healer and of the patient are integral, intrinsic parts.... The channels of relationship can be conductors of many different types of energy, transmitted by the healer to the patient.

-Alice Batley, Esoteric Healing

Prana (vital energy) coloured by the thought of the sender may be projected to persons at a distance, who are willing to receive it, and the healing can be done this way.

-Yogi Ramacharaka,
The Science of Psychic Healing

Energy follows thought.

-An esoteric maxim

THE MECHANISM of distant healing is similar to that of the telephone. The healer and the patient are linked because their etheric bodies are parts of earth's etheric body. When the healer focuses his attention to the patient, he can remove diseased etheric matter and project prana (vital energy) to the patient since "energy follows thought". Distant pranic healing is similar to close-ranged pranic healing. The only difference is that in distant pranic healing, the psychic faculty of the healer has to be developed or sharpened further through regular practice for greater accuracy. Those of you who have been, healing or experimenting on healing may have developed the skill to sense what part is wrong with

the patient even without scanning. Some may even have developed the psychic sense to feel or see vaguely the degree of healthiness of an organ that is being energized. The unfolding or gradual development of psychic faculty is a natural by-product in healing. It is advisable to at least gain proficiency in intermediate pranic healing before advancing to distant pranic healing.

DISTANT SCANNING

The ability to scan a patient at a distance is something that has to be gradually developed through regular practice.

PROCEDURE

1. Every time a patient comes to you for healing, do not scan the patient with your hands and do not interview him immediately.

2. Let your patient sit in front of you. Close your eyes and try to psychically see and scan the bioplasmic body and visible physical body of your patient. Look at the chakras and the major organs from the crown down to the feet. Pay special attention to the major chakras. Are the chakras bright, greyish, muddy red or black? Try to scan them also. Are they thick or thin or just normal? You may imagine you are scanning with your hands. Look over and scan the important organs from top to bottom. Do they look and feel good? Do they look too reddish or bluish? Feel the spine from top to bottom. Do you see or feel any obstruction or slight dislocation? You do not have to see clearly or very lucidly in order to be accurate. Being able to see or scan vaguely would be good enough. Relax, do it slowly but thoroughly. The patient. will not mind waiting for a few minutes.

3. Open your eyes. Get up and scan thoroughly the patient.

4. Interview the patient. Evaluate the condition of the patient and compare it with the findings in Procedure 2.

It is possible you will achieve some degree of accuracy even on the first try. Continue practising until you become not only relatively accurate but very accurate. This may require at least from several weeks to several months of regular practice. Proper and effective treatment depends upon accurate scanning.

Try actual distant diagnosis and scanning first on a patient you have treated before. Then gradually try it on patients whom you have never met. Get a picture of the patient to help you establish a "contact" with him.

DISTANT CLEANSING AND ENERGIZING

Distant cleansing and energizing are a lot easier and faster to learn.

METHOD 1

1. Do pranic breathing. Visualize the patient in front of you. Do not visualize the patient as very far from you since this would tend to condition your mind that the entire endeavour is very difficult. Neither should you project too much prana or use too much "will" which has damaging effects on the patient—instead of getting better, he will become worse.

2. Visualize or imagine that you are applying general and localized sweeping on the parts to be treated. Dispose of the diseased bioplasmic matter by throwing it to the bioplasmic disposal unit. Continue cleansing until the treated parts look brighter.

3. Energize the affected chakras and parts to be treated. Continue energizing until treated parts look quite bright and healthy or until you feel the treated parts have enough prana or are already full and no longer absorbing prana.

4. Stabilize the projected pranic energy.

5. Get up and open your eyes. Scan the patient to determine whether he has been properly treated. If not, repeat the entire process until the treated parts substantially improve. Wash your hands after the treatment.

6. It is important to wash your hands after healing in order to remove the diseased energy.

METHOD 2

1. Let the patient sit in front of you.

2. Close your eyes; visualize a brilliant ball of light on top of the patient, then visualize a stream of white light washing the head area and gradually going down and cleansing the entire body. Gather the diseased bioplasmic matter and dispose of them properly.

3. Visualize the greyish matter in the affected part as becoming less dense and lighter. Will it to come out or see it as floating out.

4. The diseased bioplasmic matter can be disposed of by willing it to disintegrate immediately or by visualizing the greyish matter as gradually thinning out. Or just simply visualize a fire and throw the diseased bioplasmic matter into it.

5. Energize the affected part by visualizing a ball of light (pranic ball) being formed and projecting it to the affected part.

6. Stabilize the projected pranic energy.

7. Open your eyes and re-scan the patient. Give further treatment, if required.

The difference between Method 1 and Method 2 is that in the former, prana is drawn to the body of the healer before projecting it to the patient. In the latter, prana is drawn from the surroundings and projected directly to the patient without passing through the body of the healer. You can also combine Methods 1 and 2.

When you are already proficient, you can try healing old patients at a distance, then gradually try new patients.

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CHAPTER 8

Meditation on Twin Hearts

Without leaving the house, one may know all there is in heaven and earth. Without peeping from the window, one may see the ways of heaven. Those who go out learn less and less the more they travel. Wherefore does the sage know all without going anywhere, see all without looking, do nothing and yet achieve (the Goal) !

- Lao Tzu, Tao Te Ching

Meditation should be directed toward the realization of oneness with God. Your entire attention should be given to the realization of God, always bearing in mind that the kingdom of God is within you, neither lo here nor lo there, but within you.

- Joel Goldsmith

ILLUMINATION TECHNIQUE or Meditation on Twin Hearts is a technique aimed at achieving cosmic consciousness or illumination. It is also a form of service to the world because the world is harmonized to a certain degree through the blessing of the entire earth with loving-kindness.

Meditation on Twin Hearts is based on the principle that some of the major chakras are entry points or gateways to certain levels or horizons of consciousness. To achieve illumination or cosmic consciousness, it is necessary to sufficiently activate the crown chakra. The Twin Hearts refer to the heart chakra which is the centre of the emotional heart, and the crown chakra which is the centre of the divine heart.

When the crown chakra is sufficiently activated, its 12 inner petals open and turn upward like a golden cup, golden crown, golden lotus or golden flower to receive spiritual energy which is distributed to other parts

of the body. It is also symbolized as the Holy Grail. The crown worn by kings and queens is but a poor replica or symbol of the indescribable resplendent crown chakra of a spiritually developed person.

The golden crown which is rotating very fast appears as a brilliant flame of light on top of one's heads. This is symbolized by the mitre worn by the pope, cardinals and bishops.

When the crown chakra is highly activated, a halo is produced around the head. This is why saints of different religions have a halo around their head. Since there are different degrees of spiritual development, the size and brightness of the halo also vary.

When a person does Meditation on Twin Hearts, divine energy flows down to the practitioner filling him with divine light, love and power. The practitioner becomes a channel of this divine energy. In Taoist Yoga, this divine energy is called "heaven ki." In Kaballah, this is called the "pillar of light." referring to what clairvoyants literally see as a pillar of light. The Indian yogis call this pillar of light as the spiritual bridge of light or "antakharana." The Christians call this the "descent of the Holy Spirit" which is symbolized by a pillar of light with a descending dove. In Christian art, this is shown in pictures of Jesus or the saints having a pillar of white light on top of their heads with a descending white dove. This is to symbolize the coming down of the divine energy. Spiritual aspirants who have practised this meditation for quite sometime may experience being enveloped by dazzling, sometimes blinding, light or his head filled with dazzling light. This has been a common experience among advanced yogis and saints of all religions. If you study the holy scriptures of different religions, you will notice the similarity in their experiences.

The crown chakra can only be sufficiently activated when the heart chakra is first sufficiently activated. The heart chakra is a replica of the crown chakra. When you look at the heart chakra, it looks like the inner chakra of the crown chakra which has 12 golden petals.

The heart chakra is the lower correspondence of the crown chakra. The crown chakra is the centre of illumination and divine love or oneness with all. The heart chakra is the centre of higher emotions. It is the centre of compassion, joy, affection, consideration, mercy and other refined emotions. It is only by developing the higher refined emotions that one can

possibly experience divine love. To explain what is divine love and illumination to an ordinary person is just like trying to explain what is colour to a blind man.

There are many ways of activating the heart and crown chakras. You can use physical movements or hatha yoga, yogic breathing techniques, mantras or words of power, and visualization techniques. All of these techniques are effective but are not fast enough. One of the most effective and fastest ways to activate these chakras is to do Meditation on Loving-Kindness, or bless the whole earth with loving-kindness. By using the heart and crown chakras in blessing the earth with loving-kindness, they become channels for spiritual energies, thereby becoming activated in the process. By blessing the earth with loving-kindness, you are doing a form of world service. And by blessing the earth with loving-kindness you are in turn, blessed many times. It is in blessing that you are blessed. It is in giving that you receive. This is the law!

A person with a sufficiently activated crown chakra does not necessarily achieve illumination for he has yet to learn how to activate the crown chakra to achieve illumination. It is just like having a sophisticated computer but not knowing how to operate it. Once the crown chakra has been sufficiently activated, then you have to do meditation on the light, on the mantra aum or amen, and on the interval between the aums or amens. Intense concentration should be focused not only on the mantra aum or amen but especially on the interval between the two aums or amens. It is by fully and intensely concentrating on the light and the intervals (moments of silence) between the two aums or amens that illumination or samadhi is achieved!

With most people, their other chakras are quite activated. The basic chakra, sex chakra, and solar plexus chakra are activated in practically all persons. With these people, their instincts for self-survival, sex drive and their tendency to react with their lower emotions are very active. With the pervasiveness of modern education and work that require also the use of the mental faculty, the ajna chakra and the throat chakra are developed in a lot of people. What is not developed in most people are the heart chakra and the crown chakra. Modern education, unfortunately, tends to over-emphasize the development of the throat chakra and the ajna chakra or the development of the concrete mind and the abstract mind. The development of the heart has been neglected. Because of this, you may encounter a person who is quite intelligent but very abrasive.

This type of person has not yet matured emotionally or that his heart chakra is quite under-developed. Although he is intelligent and may be "successful", his human relationships may be very poor, have hardly any friend and may have no family. So by practising Meditation on Twin Hearts, a person becomes harmoniously balanced. It means that the major chakras are more or less balancedly developed.

Whether the abstract and concrete mind will be used constructively or destructively depends upon the development of the heart chakra. When the solar plexus chakra is overdeveloped and the heart chakra is underdeveloped or when the lower emotions are active and the higher emotions are underdeveloped, then the mind would likely be used destructively. Without the development of the heart in most people, world peace would be an unattainable dream. This is why the development of the heart should be emphasized in the educational system.

Persons below 18 years old should not practise Meditation on Twin Hearts since their body cannot yet withstand too much subtle energies. This may even manifest as physical paralysis in the long run. Persons with heart ailment, hypertension or glaucoma should also not practise Meditation on Twin Hearts since it may worsen their condition. It is important that persons who intend to practise regularly Meditation on Twin Hearts should practise self-purification or character-building through daily inner reflection. Meditation on Twin Hearts not only activates the heart chakra and the crown chakra but also the other chakras. Because of this, both positive and negative characteristics of the practitioner will be magnified or activated. This can easily be verified by the practitioner himself and through clairvoyant observation.

PROCEDURE:

1. *Cleansing the Etheric Body through Physical Exercise.* Do physical exercise for about five minutes to cleanse and energize your etheric body. Light greyish matter or used-up prana is expelled from the etheric body with exercise. Physical exercises also minimize possible pranic congestion since Meditation on Twin Hearts generates a lot of subtle energies in the etheric body.

2. *Invocation for Divine Blessing.* You can make your own invocation. Here is one example the author usually uses:

Father, I humbly invoke Thy divine blessing!
For protection, guidance, help and illumination!
With thanks and in full faith!

Invoking the blessing of Divine Providence or one's spiritual guide is very important. Every serious spiritual aspirant usually has spiritual guide(s) whether he is consciously aware of them or not. The invocation is required for one's protection, help and guidance. Without the invocation, the practice of any advanced meditational technique can be dangerous.

3. *Activating the Heart Chakra*—Blessing the Entire Earth with Loving-Kindness. Press your front heart chakra with your finger for a few seconds. This is to make concentration on the front heart chakra easier. Concentrate on the front heart chakra and bless the earth with loving-kindness. When blessing, you may visualize the earth as very small in front of you. The author usually uses the following blessing:

BLESSING THE EARTH WITH LOVING-KINDNESS

From the Heart of God.
Let the entire earth be blessed with
loving-kindness.
Let the entire earth be blessed with great joy,
happiness and divine peace.
Let the entire earth be blessed with
understanding, harmony, goodwill and
will-to-do-good. So be it!

From the Heart of God,
Let the hearts of all sentient beings be filled
with divine love and kindness.
Let the hearts of all sentient beings be filled
with great joy, happiness and divine peace.
Let the hearts of all sentient beings be filled
with understanding, harmony, goodwill and
will-to-do-good. With thanks, so be it!

For beginners, this blessing is done only once or twice. Do not overdo this blessing at the start. Some may even feel a slight pranic congestion around the heart area. This is because your etheric body is not sufficiently clean. Apply localized sweeping to remove the congestion.

This blessing should not be done mechanically. You should feel and fully appreciate the implications in each phrase. You may also use visualization. When blessing the earth with loving-kindness, visualize the aura of the earth as becoming dazzling bluish pink. When blessing the earth with great joy, happiness and peace, visualize people with heavy, difficult, problems, smiling, their hearts filled with joy, faith, hope and peace. Visualize their problems becoming lighter and their faces lightening up. When blessing the earth with harmony, goodwill and will-to-do-good, visualize people or nations on the verge of fighting or fighting each other and reconciling. Visualize these people putting down their arms and embracing each other. Visualize them being filled with good intentions and the will to carry out these good intentions. This blessing can be directed to a nation or group of nations. Do not direct this blessing to infants, children or persons because they might be overwhelmed by the intense energy generated by the meditation.

4. *Activating the Crown Chakra*—Blessing the Earth with Loving-Kindness. Press the crown with your finger for several seconds to facilitate concentration on the crown chakra and bless the entire earth with loving-kindness. When the crown chakra is sufficiently opened, some of you will feel something blooming on top of the head and some will also feel certain pressure on the crown. After the crown chakra has been activated, concentrate simultaneously on the crown and heart chakras, and bless the earth with loving-kindness several times. This will align both chakras, thereby making the blessing much more potent.

5. *Achieving Illumination*—Meditation on the Light, on the Aum or Amen, and the Interval between the Two Aums or Amens. To achieve illumination (expansion of consciousness), visualize a point of dazzling white light on top of your head and simultaneously chant mentally the word Aum (Ah—omm—) or Amen (Ah—men—) and concentrate on the intervals (moments of silence) between the two Aums (Amens), while maintaining the point of light. Do this meditation for 10 to 15 minutes. When you can

fully concentrate simultaneously on the point of light and on the intervals between the two Aums, you will experience an "inner explosion of light." Your entire being will be filled with light! You will have your first glimpse of illumination and first experience of divine ecstasy. To experience Buddhic consciousness or illumination is to experience and understand what Jesus meant when He said: "If thine eye be single, thy whole body shall be full of light" (Luke 11:34). "For behold, the kingdom of heaven is within you" (Luke 17:21).

For some people, it may take years before they can experience an initial glimpse of illumination or Buddhic consciousness. For others it may take only months while for some others, only weeks. In the case of a very few, they achieve initial expansion of consciousness on the first few tries. This is usually done with the help from an "elder" or a facilitator.

When doing this meditation, the aspirant should be neutral. He should not be obsessed with results or filled with too much expectations. Otherwise, he will be actually meditating on the expectations or the expected results rather than on the point of light, the aum and the intervals between the two aums.

6. *Releasing Excess Energy.* After meditation, it is important that the excess energy should be released by blessing the earth with light, loving-kindness, peace and prosperity for several minutes until you feel your body is normalized. Otherwise, the etheric body will become congested and the meditator will experience headaches and chest pains. The visible body will deteriorate in the long run because of too much energy. Other esoteric schools release the excess energy by visualizing the chakras projecting out the excess energy and the chakras becoming smaller and dimmer, but this approach does not utilize the excess energy into constructive use.

7. *Giving Thanks.* After meditation, always give thanks to the Divine Providence and to your spiritual guides for divine blessing.

8. *Further Release of Excess Energy and Strengthening the Body through Massage and More Physical Exercise.* After meditating, massage your body and do physical exercise for about five minutes to expel more used-up prana from the body and, thus, to further release, cleanse and strengthen the visible body. This will also facilitate the

assimilation of the pranic and spiritual energies, thereby enhancing the beauty and health of the practitioner. Massaging and exercising after meditation also reduce the possibility of pranic congestion in certain parts of the body which may lead to illness. You can also gradually cure yourself of some ailments by doing exercises after doing the Meditation on Twin Hearts. It is very important to exercise after meditation; otherwise, the visible physical body will inevitably weaken. Although the etheric body will become very bright and strong, the visible physical body will become weak because it will not be able to withstand the leftover energy generated by the meditation in the long run. You have to experience it yourself to fully appreciate this.

Some have the tendency not to do physical exercises after meditation but to continue savouring the blissful state. This tendency should be overcome; otherwise, one's physical health will deteriorate in the long run.

Sometimes when a spiritual aspirant meditates, he may experience unusual physical movements for a limited period of time. This is quite normal since his etheric channels are being cleansed.

The instructions may seem quite long but the meditation is short, simple and very effective! It requires only about 20 minutes excluding the required time for the physical exercises.

There are many degrees of illumination. The art of "intuiting" or "direct synthetic knowing" requires constant meditation for a long duration of time.

Blessing the earth with loving-kindness can be done in group as a form of world service. When done in group for this purpose, first bless the earth with loving-kindness through the heart chakra, then the crown chakra and, finally, through both chakras. Release the excess energy after the end of the meditation. The other parts of the meditation are omitted. The blessing can be directed not only to the entire earth but also to a specific nation or group of nations. The potency of the blessing is increased many times when done in group rather than individually. Another way of blessing the earth with loving-kindness in group is through daily radio broadcast at an appropriate time with some or most of the listeners participating.

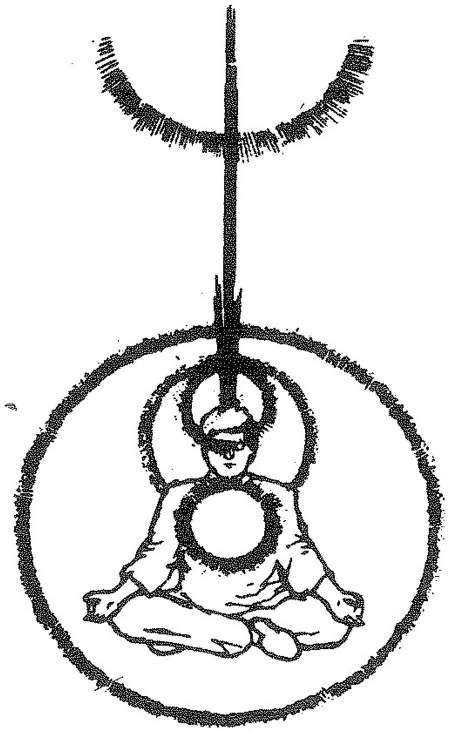


Fig. 8-1 The Descent of Divine Energy during Meditation on Twin Hearts:

> *In Christian tradition, this is called the descent of the Holy Spirit; in Taoist Yoga, the descent of the Heaven ki or energy; in Kabbalistic tradition, the pillar of light; in Indian yoga, the spiritual bridge of light or antakharana.*

Just as pranic healing can "miraculously" cure simple and severe ailments, the Meditation on Twin Hearts, when practised by a large number of people, can also miraculously heal the entire earth, thereby making the entire earth more harmonious and peaceful. This message is directed to readers with sufficient maturity and the "will-to-do-good."

INCREASING ONE'S HEALING POWER

When a person practises the Meditation on Twin Hearts daily or regularly, his major chakras and auras will increase in size, making his energy body more dynamic and stronger.

You may perform this simple experiments to verify the validity of what has been stated:

1. Ask somebody who is proficient in this meditation or has been practising this metitation for at least about two or three weeks to perform this experiment with you.

2. Scan his major chakras, inner and outer auras before doing the meditation.

3. While the person is meditating, wait for three minutes before scanning his major chakras, inner and outer auras and note the difference in size before and during meditation.

When scanning the auras, gradually move five meters or more away from the subject and try to feel his energy body. You may feel a tingling or mild sensation on your hands and fingers. Others may feel some sort of mild electrical current or sensation.

Several hours after meditation, the chakras and the auras will gradually normalize to almost their former sizes, but if this meditation is practised daily for about a year, the size of each chakra will increase from three or four to about six inches or more in diameter, while the inner aura will expand from five inches to about one to two meters or more in radius. This is due to the cumulative effects of regular meditation.

A healer with big chakras and inner aura is powerful and can heal most minor ailments very quickly and almost instantaneously. A proficient intermediate pranic healer should have at least an inner aura of one metre in radius, and an advanced pranic healer, about three metres. A powerful master pranic healer can have an inner aura of at least 50 metres in radius. A person with big chakras and inner aura is just like a big pump while a person with smaller chakras and inner aura is just like a mini pump. So, it is very advantageous to practise this meditation daily or regularly.

Having a powerful and dynamic energy body not only enhances one's healing powers but also increases one's effectivity and productivity in his work. Having taught many students and met all kinds of people, the author has observed that successful people and top executives have usually bigger chakras—about five or six inches or more—and an inner aura of about one or more metres. People who have magnetic personality or great charisma usually have bigger chakras and inner auras than ordinary people and tend to have a strong influence over most people.

Furthermore, a person who regularly meditates becomes more intuitive and intelligent. When he is faced with a problem, he will have the

increased ability to see directly through the problem and find the right or proper solutions.

ARHATIC YOGA

There are other meditation techniques more advanced than Meditation on Twin Hearts. One of these is Arhatic Yoga which is only for a chosen few. Arhatic Yoga is called the "yoga of synthesis." It deals with the activation of the chakras, and awakening of the kundalini through a systematic and safe method. One of the common and serious mistakes among esoteric practitioners is to try to awaken the kundalini in order to activate the chakras. A truly advanced yogi or chi kung practitioner is aware of the necessity of purifying oneself and substantially activating the chakras first, before awakening the kundalini. Otherwise, serious pranic congestion will occur if too much Kundalini energy goes to the relatively underactivated chakras which are still small in size, resulting in serious physical ailments or discomforts. Hence, the practice of arhatic yoga should preferably be under the guidance of an advanced guru or master.

That is why the major problem is not the pupil, but the educator; our own hearts and minds must be cleansed if we are to be capable of educating others.

Without a change of heart, without goodwill, without the inward transformation which is born of self-awareness, there can be no peace, no happiness for men.

—J. Krishnamurti,
Education and the Significance of Life

...Love always draws forth what is best in child and man.

Enlightenment is the major goal of education.
- Alice Bailey.
Education in the New Age

MEDITATION OF TWIN HEARTS

1) To clean the etheric body, do physical exercise for about five or more minutes.
2) Invoke for divine blessing.
3) To activate the heart chakra, concentrate on it and bless the entire earth with loving-kindness.
4) To activate the crown chakra, concentrate on it and bless the entire earth with loving-kindness. Then again bless the earth with loving-kindness simultaneously through the crown and heart chakras.
5) To achieve illumination, concentrate on the point of light, on the aum or amen, and on the interval between the two aums or amens.
6). To release excess energy, bless the earth with light, love and peace.
7) Give thanks.
8) To further release the body of excess energy and strengthen it. massage the body and do more physical exercise.

BLESSING THE EARTH WITH LOVING-KINDNESS

From the heart of God,
Let the entire earth be blessed with
loving-kindness,
Let the entire earth be blessed with great joy,
happiness and divine peace.
Let the entire earth be blessed with
understanding, harmony, goodwill
and will-to-do-good. So be it!

From the heart of God,
Let the hearts of all sentient beings be filled
with divine love and kindness.
Let the hearts of all sentient beings be filled
with great joy, happiness and divine peace.
Let the hearts of all sentient beings be filled
with understanding, harmony, goodwill
and will-to-do-good.
With thanks, so be it!

AUTHORITY TO REPRINT

Meditation on Twin Hearts is a very powerful tool in bringing about world peace; therefore, this meditational technique should be disseminated. The author hereby grants permission to all interested persons to reprint, recopy, and reproduce this chapter, provided proper acknowledgment is made.

(Signed) CHOA KOK SUI

TESTIMONIALS

DATE:	February 25, 1987
NAME:	Roy B. Boquiron
ADDRESS:	26 Narig Street, Proj. 7. Quezon City
AGE:	24
OCCUPATION:	Bookkeeper/Pranic Healer

Q: What is your background in meditation?

A: I practically have no background in meditation. It's almost zero.

Q. But did you have any unusual experience before trying the Meditation on Twin Hearts?

A: Yes, I had this extraordinary experience in astral travel in 1982 when I was still a college student. One evening, I was certain that I was still awake because I had just lain down in bed and the light was still on. After maybe three to five minutes, my aunt turned off the light though I was still widely awake. After sometime, I was having this whirling sensation on my head accompanied by a drowsy feeling and then I had a "floating sensation." After acquiring that floating sensation, I became frightened because I saw my own physical body lying down in bed from above!

Q: How often do you have astral projection?

A: Before, it was almost every night; lately, however, it's only occasionally.

Q: How did you come across Meditation on Twin Hearts?

A: The author and Mike taught me this.

Q: What do you think of this meditational technique?

A: It is a shortcut technique to enlightenment and to expansion of consciousness.

Q: Have you experienced any physically or psychologically negative or positive effects caused by this meditation?

A: I have not experienced any negative effects but there were positive effects brought about by this meditational technique. For example, when problems in the office were presented to me. I knew instantly what to do with them. There is also improvement in my emotional stability.

Q: How long have you been practising this technique?

A: Almost two months.

Q: Can you relate some of your experiences?

A: At the first stage of this technique, there seemed to be a vibrant flow of energy from the surroundings or from the universe and I felt as if I was filled with this potent energy. I also experienced a sort of ecstatic explosion at the top of my head. It's really difficult to describe what I felt in that state.

Q: Did you see any being?

A: On the first try of this meditational technique, I was aided by the author and I didn't know what he did to me apart from that he patted my back although it was more than just patting my back. The first experience was quite memorable since I was catapulted into a state of higher consciousness which gave me a sense of peace—fulness. It is really indescribable! I saw Jesus and He talked to me. I knew so well what He said but it's very personal and then after that vision, I was almost in tears not because I was sad but because I was filled with joy, happiness—with something beyond words. That was my first experience of having a vision of Jesus, and I knew that He loves us all.

Q: Consciousness-wise, what happened?

A: There was an interpenetrating awareness—something like a simultaneous awareness in all levels of consciousness resulting in an overall state of higher consciousness. Like, for instance, now we are aware of these things but in that stage you are also aware of a higher state

of consciousness which means that you are everywhere. That feeling of being everywhere is so totally mind-boggling and yet it is quite real in a sense that you are here but you are also there, you are everywhere. It is like being omnipresent. It is more than just a feeling, though—I don't really know the right-term because I've not yet read books about this.

Q: Did you receive some sort of impressions when you were in the higher level of consciousness?

A: Yes. Like, when Jesus said. "I and My Father are one," it was as if I knew what He meant. Before, my interpretation was literal. But the meaning that came into me when I experienced this higher state of consciousness was that everything and every being are one. Just like unity in diversity. We are diverse in form, etc., but there is this oneness, the feeling of oneness with every being, with everybody...

Q: Would you recommend that other people practise this technique?

A: Yes. I recommend this meditational technique, because when a lot of people will experience this, they will know that it's useless and impossible to hurt or to speak ill against anything or anybody. It's just foolish to hurt other people because you will only be hurting yourself.

(Signed) ROY B. BOQUIRON
February 25, 1987

NAME: Erlinda Andrada
ADDRESS: 120 R. Lagmay, San Juan, Metro Manila

Q: How long have you been meditating?

A: I started experimenting with mantric meditation some 10 years ago when I was first introduced to yoga. I experimented with many meditation techniques.

These meditations have given me perception of things Divine, made me feel "at peace with the heavens" and communion with the Everlasting One, where everything seems to be within my grasp. Whenever I reach the inmost depths, I feel the Eternal Presence so close upon my soul—and realize that the Lord has always been there all along.

Q: Please relate your experience when you used the Meditation on Twin Hearts.

A: It is really difficult to relate my experience on the Meditation on Twin Hearts. Words are inadequate in describing its beauty and, therefore, the narration becomes inaccurate. However, I will try to put into words my inner experience. Initially, I felt that the top of my head was covered with a fountain of Light, falling down all over my entire body. The light was so intensely visible in my inner eye and was becoming more powerful, enwrapping my body, making me feel so weightless. It was as if my body was no longer there.

I was penetrated by the brightness of this light that I felt one with it. Then I was in flight as a "Being of Light" so in tune with and reaching out to the entire universe.

This universal expansion felt so good. As I started blessing the earth, I realized that the real purpose of this meditation is to spread loving-kindness to everybody, for it is only through love that we become "reconnected" to one another. The salvation of the earth from whatever destruction becomes possible.

I can say that this meditation is truly a very powerful technique.

(Signed) ERLINDA ANDRADA
February 17, 1987

MEDITATION ON TWIN HEARTS

A Personal Experience, A Revelation

by Dr. Rolando A. Carbonell, Ph.D., D.D., Litt.D.

MEDITATION is an individual experience and, therefore, unique and different to everyone. Every meditative experience partakes of a deeply personal and individual spiritual adventure, an odyssey into the realms of one's inner and mysterious beingness. It is a moment-to-moment realization with the God-presence—which is in everyone.

What I have to share is, therefore, my own kind of experience based on few experiments on the Meditation on Twin Hearts. And as such, further practices on it may evolve into another kind of experience—as unexpected or as surprising as the previous one. It may be more expansive, or may even partake of an inner revelation. But always, as far as I am concerned, it leaves behind its "pathless path" a silent thrill, a fragrance, an incandescence, a "high feeling".

But that is going ahead of my story...

First, I must state here that since 1962, when I was first initiated into yoga by my first guru, I have undergone various experiments in meditation. Also, the evolutionary process was not an easy one for me. It was an uphill struggle trying to tame the "bull", that is the mind—and the battle to conquer the ego was as great. The quest for transcendence was never an easy path for me.

Then, as if planned out by divine destiny or will, I was introduced to this unique Meditation on Twin Hearts. Perhaps conditioned by my previous preparations, I eagerly and easily allowed myself to let go and be in the total flow by following the instructions given in this book.

As soon as I entered into my "inner space"—simultaneously visualizing a brilliant white light in my heart and crown chakras, and at the same time regulating my breathing to a rhythmic, deep and almost musical cadence—outpouring blessings and loving-kindness to the entire universe—I seemed to have been whirled out of space feeling almost

bodiless... I felt the crown centre opening up like a lotus-cup unfolding bigger and bigger, irradiating and containing more light ... spilling out all over my entire being. At the same time, the lotus petals in my heart centre were pulsating with an even greater light.

For some inexplicable reason, beyond logic—almost beyond words—I felt an outreaching love for all mankind as if I wanted very much to permeate them with this light of love and kindness, of understanding and wisdom. It was as if light had become boundless. Or, perhaps, it was more an expansion of consciousness—for in that instant there seemed to have been a feeling of temporary omniscience. This was very humbling, indeed, yet, overpowering.

If this were an experience of illumination, indeed, then I must say here that "I have seen the Light." But even more "shocking" was experiencing my self as a "being of light"— I felt every cell of my entire being filled with light or has become light itself. I emerged from this brief initial experience of the Meditation on Twin hearts feeling cleansed, purified, and energized by the stream of light, nay, I would even daresay by a flood of light!

That single meditative experience was memorable. Succeeding experiments on this meditation technique, though not necessarily so dramatic as the first one, gave me several valuable insights too vast for words. It was like falling in love; however, you attempt to describe the feeling, one falls short of expression. No wonder the mystics remain silent about it. It is a wordless experience of the mysterious ... of the miraculous. And yet how truly simple, easy, and comforting. One needs only to let go the ego, to have a sincere attitude of humility, of inward purity, of authentic love for God—or whatever name you may call Him. There is that intimate feeling of oneness with everyone, with the entire universe (which is permeated with light).

Meditation, which is an inward journey into the realms of one's own being, is truly the language of ecstasy, of bliss consciousness, of Divine presence.

My prayer is for everyone to have his own unique and individual experience of this powerful and effective meditation technique on twin hearts. And for each one to bear witness to that incandescence, that

luminiscence of inner light, that overwhelming realization that we are "the light of the world"—and that this light is the only hope in our despairing world. This light gives wisdom, love, understanding, and inner peace.

I may have said something or nothing. As I mentioned earlier, meditation is beyond words. It is better experienced than explained.

(Signed) ROLANDO A. CARBONELL

Commentaries...

I DO NOT really know the author Choa Kok Sui; I met him only once. But he impressed me so much by his gentleness, his humility, and the zealous expression of his eyes. And when I read his book on the ancient art of pranic healing, I realized that he, too, was profound, sympathetic to human predicaments, and, most important of all, he possessed that admirable Christian trait of sacrificing to help a neighbour.

His book exudes all this in every chapter. There is no attempt of sounding intellectual, or esoteric or pretentious. In fact, the author has simplified his language to such a praiseworthy point that even those with a minimal understanding of the psychic sciences and non-medical healing can grasp the full meaning and import of his principles, directions and even exercises. I, for one, found his expositions so clear that I can almost see myself doing the processes as I went along.

His definitions are devoid of presumptuous terminologies that are abstract and vague. They are, in fact, lucidly basic, making one feel secure that the author knows what he is talking about. Although one may encounter such words as *prana* or *ki, bioplasmic body, chakras, etheric body,* etc. for the first time—meaning that one has had no previous psychic experience and knowledge—he never gets lost in the book, because all these terms are explained so clearly and simply.

The reader will, no doubt, learn the science of pranic healing through the book, by putting its directions to work, and following the exercises strictly. It is, in fact, the author's intention to make you a healer yourself, to give your life some definite relevance in the realm of psychic relationships, and to make you know that, above all, you are your brother's keeper. The contour of human society is hard to discern and, therefore, difficult to understand. Thus, the physical body becomes intertwined in various mortal mazes that bring about disease and insecurity. Through pranic healing, as carefully outlined by the author, we discover

the way out of these entanglements and become aware of the close inter-relationships between the body and the etheric body through which healing can come.

The author proves his mettle successfully by placing his wisdom along with other wisdoms from other ages, places and situations. Thus, we see the tenets of the author placed side by side for effective comparison and proof of truth and virtue in application with those of the Russian scientists and other psychic authorities through centuries of human history.

The book of Choa Kok Sui is a landmark in the history of psychic healing in our country. No one has attempted a book of this kind and consequence before. Perhaps, because no one has a grasp of the subject—in theory, experience and application—as thoroughly as he. The testimonials may seem like an unnecessary appendage to the book, like our tonsils or the vermiform appendix, both of which may be exercised without any harm or risk. But like these two organs, the testimonials also have some relevance. They serve as "proof of the pudding," which is in the eating. They further reinforce the basic structure of the science and art of pranic healing built up so meticulously and well in the book.

This is a book for everyone. Interesting enough to just read: but valuable beyond measure to follow, practise and use for the good of all children of God, from Whom all blessings emanate with love and joy.

(Signed) *CELSO AL. CARUNUNGAN,* Ph.D.
Chairman of the Board of Regents
Pamantasang Lungsod ng Maynila
(University of the City of Manila)
July 20, 1987

I FIRST MET Choa Kok Sui in a bookshop. He was introduced to me by Benny Arguelles. After sometime, we started talking about healing. He taught me basic cleansing and how to energize with prana. Being a physician, I was of course quite skeptical but being a student of esoteric science I tried to keep my mind open.

I encountered my first case accidentally when I went home to the province. My sister introduced me to a restaurant owner who was at that moment suffering from emphysema. He had this problem for many years. Emphysema is a form of lung ailment in which the patient can inhale easily but has difficulty in exhaling. This produces pressure in the lung tissue and the air infiltrates the interstitial cells and this is very difficult to remove medically. I decided to experiment on this patient. After giving him a pranic treatment, I did not expect anything to happen. But to my surprise, after about thirty minutes, the patient got up and was greatly relieved. The patient thought that it was some sort of a miracle. But I explained to him that pranic healing is very scientific and that the Russians have been studying the energy body for many years with the use of Kirlian Photography.

My second case was an asthmatic patient. She had been suffering from asthma since childhood. She was about thirty-seven years old. The result was more or less the same with emphysema but easier to treat. The response was very dramatic. The patient was completely relieved in about thirty minutes. She was smiling after the treatment.

After having experimented on several patients with Pranic Healing, I attended a three-day workshop on basic Pranic Healing.

The next case is a sixty-five-year-old male patient suffering from joint pain. The pain was on the left knee. At the same time the patient was suffering from acute indigestion. He was lying on the bed and had to force himself to sit up because it was very painful for him to move. After applying pranic healing in less than an hour, the pain on the left knee and on the abdominal area was gone completely.

Rheumatism is one of the easiest ailments to relieve. My wife was suffering pain on the fingers, elbows, knees, and on the hips. She was about sixty years old. Because of the pain she could not sleep that night. So I experimented with pranic healing again. She was relieved immediately.

Another interesting case was a patient who suffered minor injuries when he was hit by a truck while biking home. He suffered bruises on the left leg and on the left part of his body. He was very much in pain for more than a week but after pranic healing was applied, he was relieved and was able to bike again. The pain disappeared in less than an hour.

I have treated a one-year-old child with cough and in less than thirty minutes the child was relieved and was already playing.

The next case was a fifty-year-old patient suffering from general body weakness due to anemia. He was very weak. After the treatment, the general body weakness was gone. Before the treatment, the patient was lethargic; but after the treatment, he was very active.

I have treated so many patients with pranic healing and most of them have responded very well.

Pranic healing is indeed simple and easy to learn. At least, one member in each family should know pranic healing. It is very useful in relieving simple ailments and a form of pranic first-aid.

(Signed *DR. MANUEL M. FERNANDO, JR., M.D.*
Retired Medical Officer
122 T. de los Santos Street
Munoz, Nueva Ecija, Phil.

APPENDIX A

PRACTICAL COURSES

MASTER CHOA PRANIC HEALING COURSE™

A five-day workshop on basic pranic healing, with each session lasting for hours.

The workshop consists of:

1. Discussions and practical lessons on developing the seven basic skills in pranic healing:

   a. Sensitizing the hands
   b. Scanning the inner aura
   c. Sweeping (cleansing): general and localized
   d. Increasing the receptivity of the patient
   e. Energizing with prana
   f. Stabilizing the projected pranic energy
   g. Releasing the projected pranic energy

2. Discussions and learning the various procedures for healing:

   a. Common simple ailments
   b. Gastro-intestinal ailments
   c. Respiratory ailments
   d. Heart ailments
   e. Urinary ailments
   f. Minor arthritis and others

3. Discussions and exercises on:

   a. Invocative pranic healing
   b. Self-pranic healing
   c. Distant pranic healing

Students must be open-minded and in good health.

Graduates must self-study and practise for at least three months or more to gain proficiency in basic pranic healing.

Course structure is subject to change without prior notice.

OTHER AVAILABLE COURSES :

1. Master Choa Advanced Pranic Healing Course™
2. Master Choa Financial Prosperity and Success Course™
3. Arhatic Yoga™

APPENDIX B

MEI LING PRANIC HEALING CENTERS :

1. 30 Kamuning Road, Quezon City
   3:00 p.m. - 7:00 p.m.
   Mondays thru Saturdays (except holidays)

2. 94 Maria Clara St., Banawe, Q.C.
   9 a.m. - 12 a.m.
   Mondays thru Saturdays (except holidays)

APPENDIX C

MASTER GUIDE TO CONTENTS

CHAPTER 3 — ELEMENTARY PRANIC HEALING

CHAPTER 4 - INTERMEDIATE PRANIC HEALING

CHAPTER 7 - DISTANT PRANIC HEALING (ABSENT HEALING)

CHAPTER 8 - MEDITATION ON TWIN HEARTS

APPENDIX D

ESOTERIC ORGANIZATIONS

1. *Agni Yoga Society,* 319 West 107th Street, New York, N.Y. 10025, U.S.A. (Books & Verbal Instructions).

2. *A.M.O.R.C. Rosicrucian Order,* Rosicrucian Park, San Jose, California 95191, U.S.A. (Correspondence Course & Books).

3. *The Arcane School,* 113 University Place, 11th Flr., New York. N.Y. 10003, U.S.A. (Correspondence Course & Books).

4. *Astara,* 800 W. Arrow Hwy., PO Box 5003, Upland, California. 91785, U.S.A. (Correspondence Course & Books).

5. *Builders of the Adytum,* 5105 N. Figueroa Street, Los Angeles, California 90042 U.S.A. (Correspondence Course, Books, & Training Centres).

6. *The Rosicrucian Fellowship,* PO Box 173 Oceanside, California 92054 U.S.A. (Correspondence Course & Books).

7. *Self-Realization Fellowship.* 3880 San Rafael Avenue, Los Angeles, California 920054 U.S.A. (Correspondence Course & Books).

8. *Sufi Order,* 408 Precita Ave., San Francisco, California 94110 U.S.A. (Books & Lectures).

9. *Theosophical Society,* Adyar, Madras 600020 India (Books & Lectures).

10. *Theosophical Society in the Philippines,* I Iba cor. P. Florentino Streets, Quezon City, Philippines.

AUTHOR'S NOTE: These esoteric organizations would be very happy to help and guide spiritual aspirants in their studies and practices. They may just write to these organizations and request for a catalogue or an introductory reading material.

APPENDIX E

RECOMMENDED BOOKS ON ESOTERIC TEACHINGS

1. *The Rosicrucian Cosmo-Conception* by Max Heindel. Published by the Rosicrucian Fellowship, International Headquarters, P.O. Box 713, Oceanside, California 92054.

2. *The Etheric Double* by Arthur E. Powell. Questo Book. The Theosophical Publishing House, Wheaton, Illinois.

3. *The Astral Body* by Arthur E. Powell. Quest Book. The Theosophical Publishing House, Wheaton, Illinois 60187.

4. *The Mental Body* by Arthur E. Powell. The Theosophical Publishing House, London Ltd., 68 Great Russel Street, London, W.C.I. England.

5. *The Causal Body and the Ego* by Arthur E. Powell. The Theosophical Publishing House, England.

6. *Devas and Men* by the Southern Centre of Theosophy, Robe, South Australia. The Theosophical Publishing House, India.

7. *The seven Rays* by Ernest Wood. Quest Book. The Theosophical Publishing House, Wheaton, Illinois.

8. *The I Ching*. The Richard Wilhelm translation from Chiness into German. Rendered into English by Cary F. Bayness, Princeton University Press, Princeton, New Jersey 08540.

9. *Education and Significance in Life* by Krishnamurti. Victor Gollancz Ltd., London.

10. *Education in the New Age* by Alice A. Bailey. Lucis Publishing Company, 113 University Place, 11th Floor, New York, N.Y. 10003.

11. *From Intellect to Intuition* by Alice A. Bailey. Lucis Publishing Company, 113 University Place, 11th Floor, New York, N.Y. 10003.

12. *Initiation: Human and Solar* by Alice A. Bailey. Lucis Publishing Company, 113 University Place, 11th Floor, New York, N.Y. 10003.

13. *The Rays and Initiations* (Volume V) by Alice A. Bailey. Lucis Publishing Company, 113 University Place, 11th Floor, New York, N.Y.

14. *The Externalisation of the Hierarchy* by Alice A. Bailey. Lucis Publishing Company, 113 University Place, 11th Floor, New York N.Y.

15. *Freemasonry of the Ancient Egyptians* by Manly P. Hall. The Philosophical Research Society, Inc., 3910 Los Feliz Boulevard, Los Angeles, California 90027.

16. *The Lost Keys of Freemasonry* by Manly P. Hall, Macoy Publishing House & Masonic Supply Company, Inc., Richmond, Virginia.

17. *The Hidden Life in Freemasonry* by C.W. Leadbeater. The Theosophical Publishing House, Adyar, India.

18. *Ancient Mystic Rites* (originally published under the title *Glimpses of Masonic History*). The Theosophical Publishing House, Adyar, India.

APPENDIX F

RECOMMENDED BOOKS ON ESOTERIC PRACTICES

1. *Autobiography of a Yogi* by Paramahansa Yogananda. Self-Realization Fellowship, 3880 San Rafael Avenue, Los Angeles, California 90065.

2. *At the Feet of the Master* by J. Krishnamurti. The Theosophical Publishing House, Wheaton, Illinois.

3. *Raja Yoga* by Wallace Slater. The Theosophical Publishing House, Wheaton Illinois.

4. *The Yoga of Light* (The Classic Esoteric Handbook of Kundalini Yoga—Hatha Yoga Pradipika) by Hans-Ulrich Rieker. The Dawn Horse Press, Star Route 2 Middletown, California 95461

5. *Theories of the Chakra: Bridge to Higher Consciousness* by Hiroshi Motoyama. Quest Book.

6. *The Spiritual Science of Kriya Yoga* by Goswami Kriyananda. The Temple of Kriya Yoga, 2414 North Kedzie, Chicago, Illinois 60647.

7. *The Secret Path* by Paul Brunton. Published by DeVorss & Co., Publishers.

8. *Raja Yoga* by Swami Vivekananda. Ramakrishna Vivekananda Center of New York, 17 East Street, New York, N.Y. 10028.

9. *Practical Techniques of Psychic Self-Defense* by Murray Hope. Aquarian Press, Wellingborough, Northamptonshire, London.

10. *Spiritual Cleansing* (A Handbook on Psychic Protection) by Draja Mickaharic. Samuel Weiser, Inc., P.O. Box 612, York Beach Maine 03910.

11. *Complete Guide to Oracle and Prophesy Methods* by Joseph J. Weed. A. Thomas & Company, Wellington, Northamptonshire.

12. *Voluntary Controls* (Exercises for Creative Meditation and For Activating the Potential of the Chakras) by Jack Schwarz. E.P. Dutton, 2 Park Avenue, New York, N.Y. 10016.

13. *The Crystal Book* by Dael Walker. Crystal Company, P.O. Box 348, Sunol, California 94586.

14. *The Complete Crystal Guidebook* by Uma Silbey. U-Read Publications P.O. Box 31131, San Francisco, California 94131.

15. *Initiation into the Hermetics* by Fanz Bardon. Dieter Ruggeberg. Wuppertal, Western Germany.

16. *The Golden Dawn* by Ismael Regardie. Llewellyn Publications, P.O. Box 43383-PSD, St. Paul, MN 55164.

17. *Zen Mind, Beginner's Mind* by Shunryu Suzuki. John Weather Bill, Inc., of New York and Tokyo.

18. *The Three Pillars of Zen* by Philip Kapleau, Anchor Press/ Doubleday, Garden City, New York.

19. *Mind in Buddhist Psychology.* Translated from the Tibetan by Herbert V. Guenther & Leslie S. Kawamura, Dharma Publishing, 5856 Doyle Street, Emeryville, California 94608.

20. *The Essentials of Buddhist Philosophy* by Junjiro Takakusu. Samuel Weiser, Inc., P.O. Box 612, York Beach Maine 03910.

21. *The Secrets of Chinese* Meditation by Lu K'uan Yu. Samuel Weiser, Inc., P.O. Box 612, York Beach Maine 03910.

22. *Buddhist Meditation* by Edward Conze. Harper & Row Publishers. Inc., 10 East 53rd St. New York, N.Y. 10022.

23. *Unto Thee I Grant* by Sri Ramatherio. Supreme Grand Lodge of A.M.O.R.C. Inc., Rosicrucian Park, San Jose, California 95191.

24. *Teachings of Tibetan Yoga,* Translated and Annotated by Garma C.C. Chang. Citadel Press, 120 Enterprises Avenue, Secaucus Avenue, N.J. 07094.

25. *Clear Light of Bliss* (Mahamudra in Vajrayana Buddhism) by Geshe Kelsang Gyatso. Translated by Tenzin Norbu. Wisdom Publications, 291 Brompton Road, ondon SW3 2DY, England.

26. *Tai Chi Chuan* by Yang Ming. Unique Publications, Inc., 70011 Sunset Blvd., Hollywood, California 90028.

27. *Awaken Healing Energy through the Tao* by Mantak Chia, Aurora Press, 205 Third Avenue, 2A New York, N.Y. 10003.

28. *The Tao of Meditation* (Way to Enlightenment) by Jou Tsung Hwa. Tai Chi Foundation, Jou Tsung Hwa, POB-1094, Piscataway, N.J. 08854

29. *Taoist Yoya* (Alchemy & Immortality) by Lu K'uan Yu. Samuel Weiser, Inc., P.O. Box 612, York Beach Maine 03910.

30. *The Taoist I Ching*. Translated by Thomas Cleary. Shambhala Publications, Inc., 314 Dartmouth Street, Boston, Massachusetts 02116.

31. *The Tao of Power* (Tao Te Ching). Translated by R.L. Wing. Doubleday & Co., Inc., 245 Park Ave., New York, N.Y. 10017.

32. *The Book of Sufi Healing* by Shaykh Hakim Moinuddin Chishti. Inner Traditions International, Inc., 314 Dartmouth St., Boston, Massachusetts 02116.

33. *Mastery through Accomplishment* by Hazrat Inayat Khan, Sufi Order Publications, P.O. Box 396, New Lebanon, N.Y. 12125.

34. *Sufi Message Volumes 1-13* by Hazrat Inayat Khan. Sufi Order Publications, P.O. Box 396, New Lebanon, N.Y. 12125.

35. *The Sufis* by Idries Shah. Doubleday & Co., Inca., 245 Park Ave., New York, N.Y. 100717.

36. *The Perfect Joy of Saint Francis* by Felix Timmermans. Doubleday & Co., Inc., 245 Park Ave., New York, N.Y., 100717.

37. *The Spiritual Instructions of Saint Seraphim of Sarov* by Franklin Albert Jones. The Dawn Horse Press, 731 N. La Bread Ave., Los Angeles, California 90038.

38. *The Imitation of Christ* by Thomas A. Kempis. Doubleday & Co., Inc., 245 Park Ave., New York, N.Y. 100717.

39. *Spiritual Exercises of St. Ignatius* by Louis J. Puhl, S.J. The Newman Press, Westminster, Maryland.

40. *More Precious than Rubies* (Handbook on Spiritual Exercises) by K.C. Chan. Vantage Press, 516 West 34th Street, New York, NY 10001.

41. *The Infinite Way* by Joel S. Goldsmith. De Vorss & Co., P.O. Box 550, Marina del Rey, California 902901.

42. *The Armour of Light (Parts I & II)* by Olive C.B. Pixley. Helios Book Service (Publications) Ltd., 8 The Square-Toddington, Chelenhan, Glos., England.

43. *New Insights into Christian Worship* by James Ingall Wedgwood. The St. Alban Press, P.O. Box 598, Ojai, California 93023.

44. *The Science of the Sacraments* by C.W. Leadbeater. The Theosophical Publishing House, India.

45. *A Practical Guide to Qabalistic Symbolism* by Gareth Knight. Samuel Weiser, Inc., P.O. Box 612, York Beach Maine 03910.

46. *Experience of the Inner Worlds* by Gareth Knight. Helios Book Service (Publications) Ltd., 8 The Square Toddington, Cheltenhan, Glos., England.

47. *Kosher Yoga* by Albert L. Schutz & Hilda W. de Schaps. Quantal Publishings.

48. *Meditation and Kabbalah* by Aryeh Kaplan. Samuel Weiser, Inc. P.O. Box 612, York Beach, Maine 03910.

49. *Meditation and the Bible* by Aryeh Kaplan. Samuel Weiser, Inc., P.O. Box 612, York Beach, Maine 03910.

> *"Like the bee gathering honey from the different flowers, the wise man accepts the essence of different scriptures and sees only the good in all religions."*
>
> — *Srimad Bhagavatam*

Harmony through tolerance.

Diversity in forms, unity in essence!

—C.K.S.

AUTHOR'S NOTE: *For serious spiritual aspirants, these books are a must for study and practice. They have been arranged in such a way that the aspirant will be guided stepbystep, thereby avoiding confusion and waste of time and energy. Books on esoteric practices are arranged from easy to difficult, and are grouped together according to the nature of their discipline.*

THE LORD BUDDHA HAS SAID

Let us inspect our thoughts that we do no unwholesome deed; for as we sow, so shall we reap.

Hatreds never cease by hatreds in this world. By love alone they cease. This is an ancient law.

Goodwill towards all beings is the true religion: cherish in your hearts boundless goodwill to all that lives.

Go and do your duty: show kindness to thy brothers and free them from suffering.

THE LORD CHRIST HAS SAID

So every good tree bears good fruit; but a bad tree bears bad fruit. A good tree cannot bear bad fruit, neither can a bad tree bear good fruit.....Thus by their fruit you will know them.

— Matthew 7:17-20

"Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you."

— Luke 6:27-28

Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbour as yourself.

— Matthew 22:37-39

Go and heal the sick.

— Matthew 10:8